

CHURCH MANAGEMENT



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OCTOBER
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VOLUME XIV
NUMBER ONE



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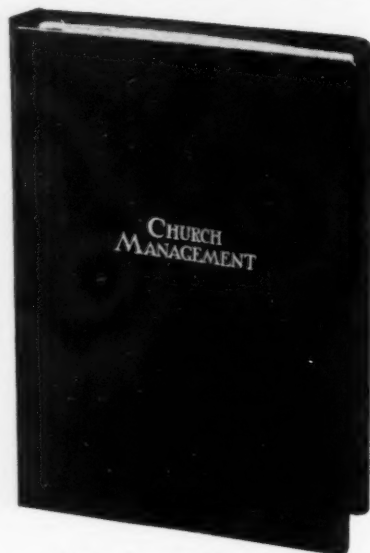
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Apparently I'm all wrong,—
At least, so the people say.

I'm sorry.
I thought I was guided by You,
But apparently, I'm not.

I've tried to walk the way you'd want
me to,
But somehow people don't like your stride.

Now, God,
Either I'm all wrong in getting your
orders straight,
Or else,—
Well, they just don't understand.

I can't believe we got our wires crossed.
I tried so hard to keep the connection
clear.

If I've harmed anyone
You know I'm first to make it right.

• • •

Keep me from being hurt, God.
They really don't mean to,—
They just don't understand,
That's all.

I'm not perfect, Lord,
I know that.
There are plenty of clinkers in my soul.
I've tried to get them out,—but
Some of them must still be there.

I'm human, Lord.
I'm a preacher.

• • •

Perhaps their criticisms, Lord,
Will help me find my weak spots;
The places where I need checking up.

You wouldn't allow them to be so savage
Unless you had some purpose in mind,—
Would you, Lord?

• • •

Somehow, I have a feeling
That their criticism is only a sign of
conviction.

They're bothered about something, Lord,
And I feel sorry for them.
I know things aren't going right with
many.

These are tough times and folks are apt
to be irritable in times like these.
They don't mean it, Lord,
And I forgive them.

Perhaps they need someone like me
To be a sort of scape-goat to place their
blame upon.

Someone who doesn't mind being hurt,—
They can't hurt me, can they, Lord
Any more than they hurt Christ
Once upon a time.

He could take it—and did.
He didn't murmur
Nor will I.

"It is expedient that one should die."
And He did just that!

Perhaps that's what happened when
He took upon him their sins—criticisms—
and redeemed them.
So will I, Lord.

—AMEN.

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Tortured by Bolsheviks—Persecuted by Monarchists

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By GLEB BOTKIN

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THE EDITOR'S DRAWER

A Statement of Cooperation

On the back cover of this issue appears a statement of faith issued by the National Conference of Jews and Christians. It is published for information. However, the leaders of this movement would like to have the names of ministers, and others, who can sign this statement. A note to the National Conference of Jews and Christians, 300 Fourth Avenue, New York City, with a simple statement that you are willing that your signature be attached to the declaration is sufficient.

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WILLIAM H. LEACH.



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A DIALOGUE

Visitor: Mr. Morris, I have come to ask you to make a generous contribution to "The League to Destroy Individual Initiative."

Mr. Morris: But I have no interest in your League. I believe in individual initiative. I believe that a man owes it to society to use what initiative and energy he has to create.

Visitor: The typical point of view of an economic royalist. Are you so blind that you cannot see that for those with initiative to use it creates a gulf between those who have and those who do not have. Brotherhood can come only with the complete annihilation of initiative.

Mr. Morris: But your organization seeks my wealth, created by initiative and energy, to put and end to the creative force which made such wealth possible.

Visitor: That is correct. My organization must have money in order to destroy.

Mr. Morris: But having used money created by individual initiative to destroy individual initiative, perhaps you will reach your goal. Then there will be no need for your organization. Then what will you do?

Visitor: You forget something, Mr. Morris. One can always turn to the government.

NEW DAY OF BROTHERHOOD
AT HAND

The otherwise orderly meeting of the Communists was constantly disturbed by a huge fellow with yellow hair who kept leaping to his feet.

"Sit down, you Swede," someone shouted and others were ready to throw him bodily from the room.

But the chairman, a tolerant soul, prevailed upon the crowd.

"Remember he is a brother, a comrade. Perhaps he has something we should hear. Let him come to the platform and make his speech."

Guards took him to the platform and he began to talk in a Scandinavian tongue. Realizing now that he did not speak English the chairman called for the interpreter. The Swede made his speech very enthusiastically. Then the interpreter explained it.

"He has said just two things," said the interpreter. "In the first place he says that the new day of brotherhood is here. We are no more enemies but comrades. We know no race, no class distinction, no religious caste. We are all alike. All for one and one for all. Together we will kill intolerance and nationalism."

"Then in the second place he says that the men are wrong when they called him a Swede. He is not a Swede. He is a Norwegian. And as far as he is concerned all the Swedes can go to hell."

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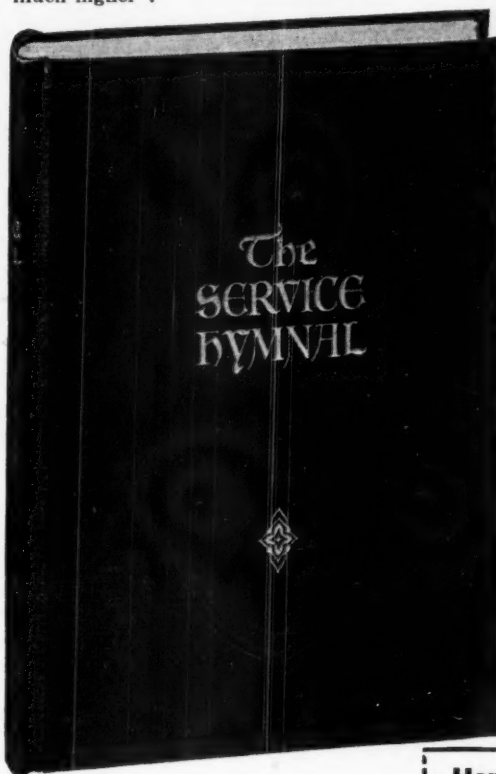
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Still Bewildered

By Charley Grant*

IT SEEMS that everybody wants peace and we hear far and wide the cry that war shall be no more. We have our peace commissions, League of Nations, World Courts and civic organizations to work together to keep us out of war and we most certainly do want to keep out of war, but here is where I'm bewildered.

In going through a ten-cent store the other day on the counter I saw tin soldiers, toy guns, toy cannons, toy tanks, a miniature battlefield laid out in sand and a toy plane that had printed on its side "Bomber."

I then walked across the street to the courthouse and saw in the courthouse lawn a great huge cannon pointing right at the same ten-cent store. I passed a little chap about ten years old all dressed up in a uniform with a toy gun in a holster at his side.

Our State university in Columbus compels our youth to take military training or else.

Nineteen years ago we took the cream of our young manhood and placed them in our training camps and taught them to hate, to shoot to kill and we spent much money and time to put over this cruel program of murder, yet we dressed it up in flying banners, military music, snappy uniforms and we called it patriotism and we as a nation fell for it hand over fist. Our boys came back disillusioned and broken and we said, "Never Again" but here we are fostering the same spirit of destruction in the childhood of our nation.

I stepped into a house the other day and was met at the door by a four-year-old who pointed a toy pistol at me and said very harshly, "Stick 'em up."

Now, Mr. Leach, if we really want peace why don't we let the real "Doughboys" fight our wars? Why don't we stop a lot of this nonsense of being so patriotic in time of war and so darn careless about it in time of peace? Why don't we take the cannons out of our public squares and courthouse lawns? Why don't we cease educating our youth to hate, to kill?

After all, by stretching my imagination to the uttermost I simply can't picture Jesus all dressed up in khaki with a gun on his shoulder as the Prince of Peace.

Frankly all the peace talk and all the war display has me completely bewildered. Mr. Leach, what is the answer?

*Pastor, Methodist Episcopal Church, Seven Mile, Ohio.

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

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Intellectual By-Products of Preaching

By Lewis H. Chrisman

Why and how do you read? Professor Chrisman of West Virginia Wesleyan College, a student of sermons and a writer about sermons, tells of the advantages of earnest, directed reading.



"The privilege of listening to good preaching year after year is in itself a liberal education," epigrammatically remarked John Brandt, a widely-read, theological-minded layman, to a group of his friends who had been brought to Riverton by the annual session of the North Scioto Conference of the Methodist Episcopal Church. "I suppose that there is some truth in that but we must remember that there is a difference between the purpose of a sermon and that of a classroom lecture," countered Frank Bronson, a vigorous young preacher, whom nobody accused of being super-intellectual in the pulpit, or anywhere else. Each of the men, however, had given expression to a truth of considerable magnitude. Although the object of preaching is not primarily intellectual, it frequently enlarges the knowledge of the listener, widens his horizons and stimulates his mind. The part that the preacher has played in the intellectual history of the United States would be hard to exaggerate. Frequently he is a teacher of exceptional effectiveness.

Preach the Bible

Carl S. Patton, professor of homiletics in the Pacific School of Religion, recently published an intensely illuminating and practical book entitled *The Use of the Bible in Preaching*.¹ Its thesis is that a preacher should as part of his pulpit ministry be a teacher of the Bible. If he does not impart to his congregation certain significant information in regard to

it, the chances are that they will never know much about it. As Dr. Patton expresses it, "We revere the Bible, we defend it, we brag that it is still the best seller. But we do not read it."

Even the most decided opponent of what he is likely to term sneeringly "intellectual preaching" would hardly place himself on record as objecting to the statement that the preacher should be a teacher of the Bible and that the pulpit gives him an unusual opportunity in this regard. Dr. Patton's entire book is an exposition of his thesis. It contains scores of sermons and sermon thoughts. It is the result of years of experience. The author's usual approach in the pulpit has been to give an exposition of the Biblical background of the text and to follow it with the application. He says that at times in his ministry he feared that he was devoting too much of his sermonic period to the explanation of the Bible but that he had members of his congregation tell him that the teaching aspect of the sermon had frequently meant more to them than its other emphases. After all, human beings are not averse to the broadening of their range of knowledge.

Another preacher who during a long

and distinguished career was always a teacher of the Bible is Charles E. Jefferson. Books like *The Character of Jesus*,² *The Character of Paul*,³ *Cardinal Ideas of Isaiah*⁴ and *Cardinal Ideas of Jeremiah*,⁵ while not in sermonic form, exemplify the best of Biblical preaching. It would be hard indeed to listen to preaching of this type without receiving information and enlightenment in regard to the Bible. About fifteen years ago, Hubert L. Simpson of Glasgow published a notable volume of sermons under the caption of *Altars of Earth*.⁶ It contains twenty discourses. Thirteen of these are from Genesis and the rest from Ecclesiastes. In the first group the following are typical titles, "The Tragic Tree," "The Serpent Story," "The Sanctified Shipbuilder" and "The Tower of Babel." Among the topics suggested by passages in Ecclesiastes are "Dark Sayings on a Guitar," "A Chasing of the Wind," "The Anchor on the Hill" and "Harbor Lights." One impression that comes to the reader of these is that they are exceptionally rich in Biblical information and interpretation. Those who heard them could not help learning considerable about two books of the Bible. Another idea which comes to the reader of any of Dr. Simpson's books of sermons is that certain passages of the Bible which preachers as a rule ignore are rich in homiletical values.

One of the distinguished offerings of the fifty volumes which comprise Harper's Monthly Sermon Series is *Religion and Life* by Raymond Calkins of the First Congregational Church of Cambridge, Mass. A number of these sermons are noble illustrations of the effectiveness of a teaching ministry. For example, one is entitled, "The Song of Solomon" and is preached from the text, "He brought me to the banqueting house and his banner over me was love." (Song of Solomon 2: 4) The first sentences read as follows: "This is one of the least-read books in the Bible. If one does read it,



Lewis H. Chrisman

¹Willitt, Clark & Co.

²Macmillan Company

³George H. Doran Company

one wonders why it is in the Bible at all. The name of God is not mentioned in it. It is hard to find a downright religious idea in it. It reads like secular love-literature. It seems to belong with the sonnets of Shakespeare. But it is hard to find a place for it between the covers of our Bible." Thereupon the preacher proceeds to discuss the limitations and the values of the book. This is the import of the entire sermon. It is not, however, devoid of interpretation of the spiritual meaning of life. John Watson, better known as Ian Maclaren, used to say that a preacher should be contented to have one good point in his sermon. Dr. Calkins has three fine thoughts which he amplifies in addition to his exposition of a book which some have found a rather hard nut to crack.

Teach Jesus

A slightly different type of Biblical preaching is that of George Stewart, minister of the First Presbyterian Church, Stamford, Conn. Dr. Stewart has specialized in interpreting the life and teachings of Jesus. The following are the titles of some of his books, *The Incarnation in our Street*,⁴ *The Crucifixion in our Street*,⁴ and *The Resurrection in our Street*.⁴ His most recent book approaches Jesus from a different angle. Its title is "*Jesus said, 'I am'.*"⁴ and all of its texts contain the expression, "I am." For example, "I am the Bread of Life," "I am the Light of the World," "I am the Door" and "I am the Good Shepherd." This book is especially noteworthy as an exposition of the teachings of Jesus.

C. E. Macartney of the First Presbyterian Church of Pittsburgh has developed a specialized skill in dealing with Old Testament biographical material as the bases of sermons. *The Way of a Man with a Maid*⁵ deals with romances like those of Ruth and Boaz, Isaac and Rebekah, Jacob and Rachel, David and Bathsheba and Jael and Sisera. Dr. Macartney's strong point is the exceptionally skilful telling of the story and the educing of homiletical points from it. There is practically no recognition of any of the historical and critical problems upon which Dr. Patton lays such stress in *The Use of the Bible in Preaching*. Yet few of us can read Dr. Macartney's Bible stories without coming into contact with facts which we are rather ashamed to find new. *Heroes of the Old Testament*⁶ and *Bible Epitaphs*⁷ are other books of this type which contain his characteristic preaching. An example of another method of handling of Old Testament material is found in *A Man of Property*⁸ by Harris E. Kirk of Franklin St. Presbyterian Church of Baltimore. This volume contains ten sermons dealing with Jacob who was very much a "man of property." The ten discourses comprise what is really a homiletical

biography of the crafty but upward-striving son of Isaac.

Interpret History

But the intellectual values of preaching are by no means confined to enlightenment in regard to the Bible. Some years ago when Lynn Harold Hough was minister of Central Methodist Episcopal Church in Detroit a student in the University of Michigan made a statement to the effect that he attended classes in Ann Arbor for credit but that he learned history by listening to the sermons of Dr. Hough in Detroit. A layman in the field of sociology attracted the attention of a group of specialists by his clear insight into certain major social problems. When asked the explanation of his firm grasp of these problems he replied that he had received the foundation of a sociological education in listening to a comparatively small number of sermons preached by Bishop Francis J. McConnell and Halford E. Luccock. Years ago a citizen of Columbus, Ohio, was heard to remark that all that he knew about literature he had learned from the sermons of Dr. Washington Gladden. Recently a friend who hitherto had shown little interest in literature asked my help in finding several of the great masterpieces of English literature. I was somewhat puzzled to account for his newly developed literary trend until he informed me his interest in those poems had been aroused by hearing Dr. Charles F. W. W. Hart, president of Wooster College, quote from them in a sermon which had been broadcast from the pulpit of the Shady-side Presbyterian Church of Pittsburgh.

Any real preacher is a teacher of Christian ethics. We live in a day when the wheels of life have been moving with an exceptional rapidity. The certainty in regard to matters of right and wrong which characterized our fathers has been superseded by a most bewildering confusion. "I don't know where I am going. Follow me" is the slogan of many a modern leader. Under such circum-

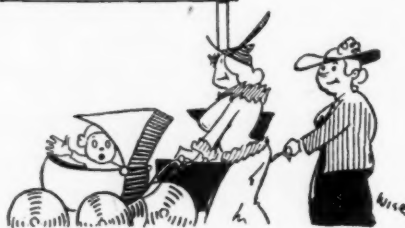
stances it devolves upon the preacher to be a teacher of the science of right living.

Several years ago a group of young men became involved in an argument concerning the relativity of right and wrong. In trying to find something worth while to say in reply to their searching questions I renewed my contact with some of the great ethical writings of the generations including James Martineau's *Types of Ethical Theory*, a book which Dr. Cadman used to characterize as one of the masterpieces of the generations. However, I found the most practical and rewarding thought in connection with the problem in a sermon by Rolland W. Schloerb of the Hyde Park Baptist Church, Chicago, published in *The Christian Century Pulpit* (July, 1931) under the arresting title, "Is Right Relative?" One of the most brilliant, practical and illuminating books in the field of ethics is *Morals of Tomorrow*⁹ by Ralph W. Sockman of Christ Methodist Episcopal Church, New York. To be sure, this material is not in sermon form, but the keen insight into ethical problems which characterizes it is in evidence in its author's distinctively, homiletical work.

The reading of over a thousand sermons published during the past five years furnishes unmistakable evidence that the preacher of today is highly conscious of his responsibility as an ethical teacher. In this regard the sermons of Harry Emerson Fosdick of Riverside Church, New York City, are highly typical. Among the topics discussed in his book, *The Secret of Victorious Living*,⁴ are these: A Plea for True Individualism, The Use and Misuse of Power, A Plea for Goodwill, An Interpretation of Pacifism and What are You Standing for? Another angle of practical ethical preaching is represented in the volume, *You and Yourself*⁴ by Albert G. Butzer of Westminster Presbyterian Church of Buffalo. Here the emphasis is more personal. Among Dr. Butzer's characteristic topics are: Setting Yourself Right, How to Find Yourself, On Talking to Yourself, One's Lonely Self and Demobilize Yourself.

To speak of certain of these aspects of preaching as "by-products" may be somewhat dubious. Some of them, at least, must characterize any vital ministry. We must, however, remember that although teaching is not necessarily preaching, the ministry devoid of the educative element has a palpable weakness. It is true that genuine preaching is dynamic rather than intellectual. It must do more than appeal to the mind. It is for the purpose of making men resolve strongly that they will act. Yet one of the preeminent contributions of the pulpit to American life has been the part that it has played in keeping the light of knowledge and intelligence aglow upon our national altars.

FREE PARKING FOR ~
CHURCH MEMBERS



Many mothers told Rev. Alfred J. Penney of Oyster Bay, New York, that "it's hard to wheel a baby to church, and, too, there's no place to put the baby buggy." Rev. Penney established a baby carriage parking area in the church parish home and now more young mothers attend church each Sunday.

From "Capper's Farmer"

Dramatize!

Mimeographed forms can take on life when the dramatic element is permitted a part. Here are some ideas to make your copy dramatic.



Our quarterly receipt forms were pretty good, as such forms go. They gave all the necessary data to contributors. True, they were rather lifeless; but you can't expect to dramatize a quarterly receipt, can you? Well, you can—and that's just what we've done! The "before-and-after" picture herewith shows you, at a quick glance, how even such a prosaic piece of ecclesiastical literature can be vitalized, its effectiveness increased a hundred fold. The new receipt doesn't merely say, "You gave such-and-such a sum in the past quarter." It tells you that it is people like yourself, making gifts like this, who enable the Christian cause to go forward. You're going to read that receipt every time you get it—and you're going to feel impelled to continue giving, and giving generously.

We're not holding this up as a particularly wonderful circular (it could be improved in both copy and layout!)—but rather because it has behind it the germ of an idea, or a technique, that may profitably be applied to all types of circular literature issued by a church. The technique might be summed up in this way: When you have a piece of advertising to compose, don't be satisfied with merely putting down the bare facts. Pause a moment before you place a word on paper. Think of the Big Idea you are trying to put across. Think of some emotional urge with which you can tie up. People almost always do things *on emotion!* Then feature that dramatic idea in your headline and your opening words.

We were asked by one of our denominational boards to collect for flood relief after the recent disaster. We planned a mimeographed circular. What is the most dramatic and forceful idea we can present in pleading for the rehabilitation of churches in the flood region. A water-logged church! Accordingly, a simple outline drawing of a church steeple was made at the top of the stencil, with the water (represented by a wavy line) up to the base of the steeple. Superimposed across the whole drawing were the words:

CHURCHES UNDER WATER!

The copy began: "Hundreds of churches were ruined by the terrible Ohio Valley floods. Many of our pastors and their families were washed out of house and home—in some cases families were separated without knowing where the other members had gone."

Again, there is nothing particularly brilliant about the idea or its execution. But how seldom do we find this kind of

appeal in local church literature! The printed matter given us for distribution by our central church boards and denominational committees is always excellent, but so frequently in our local churches we are satisfied with dull, prosy advertising.

A financial report is customarily about the dullest thing (from the viewpoint of the average layman) that can be conceived. So, instead of giving our people a report lined up with formidable phalanxes of figures, we drew at the top of our sheet a rectangle the exact size of a dollar bill. We divided the rectangle, by

<p style="text-align: center;">THE CHURCH OF CHRIST</p> <p>needs your moral and material support...</p> <p>Your <u>moral</u> support by attending services and volunteering help where needed.</p> <p>Your <u>material</u> support by giving of your earthly substance to further the work of our local church and our foreign missionary work.</p>	<p style="text-align: center;">RECEIPT</p> <p>Date: _____</p> <p>To: _____</p> <p>ST. JOHN'S M.E. CHURCH acknowledges, with thanks, the receipt of the following contributions from you for the 3 months ending _____:</p> <p>PASTORAL SUPPORT: _____</p> <p>BENEVOLENCES: _____</p> <p>TOTAL: _____</p>
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GOD'S WORK GOES FORWARD

- BECAUSE FOLKS LIKE _____

- GIVE GIFTS LIKE THIS →

Pastoral Support	\$ _____
Benevolences	\$ _____
Total	\$ _____

- AND THUS enable the Christian work to continue in our own community as well as over the whole earth!

THIS CONSTITUTES a receipt covering your Envelope contributions to St. John's M. E. Church, Jersey City, N.J., for the Quarter ending:-

vertical lines, into vari-sized segments representing the various classifications of disbursements for the year.

The heading read: **HOW THE CHURCH SPENT YOUR 1936 DOLLAR.** The rest of the circular was given over to an explanation of the chart, including some of the more important figures.

A missionary from Palestine was slated to address a union meeting at the church. We had little advance information about him except his name and his connection. But the circular didn't have to be prosaic. Across the top of the stencil we drew a parchment scroll spread open between the two upright handles, and lettered on it: **A VOICE FROM THE HOLY LAND!**

For a circular announcing a speaker on Russia we drew a flapping pennant and inscribed on it the Russian words meaning **FOR GOD SO LOVED THE WORLD**—copied carefully from a booklet issued by the American Bible Society. The text began: "No longer is the Church of Christ permitted to go out among the Russian people and tell them that 'God so loved the world'...."

An Anniversary Idea

In dramatizing the occasion of our congregational anniversary we have used various pieces, all of them striving to get away from the customary "announcement" type of circular. On our 67th anniversary we typed down the left-hand margin of the stencil a column of figures representing all the years from 1866 to the current date, one below the other, thus:

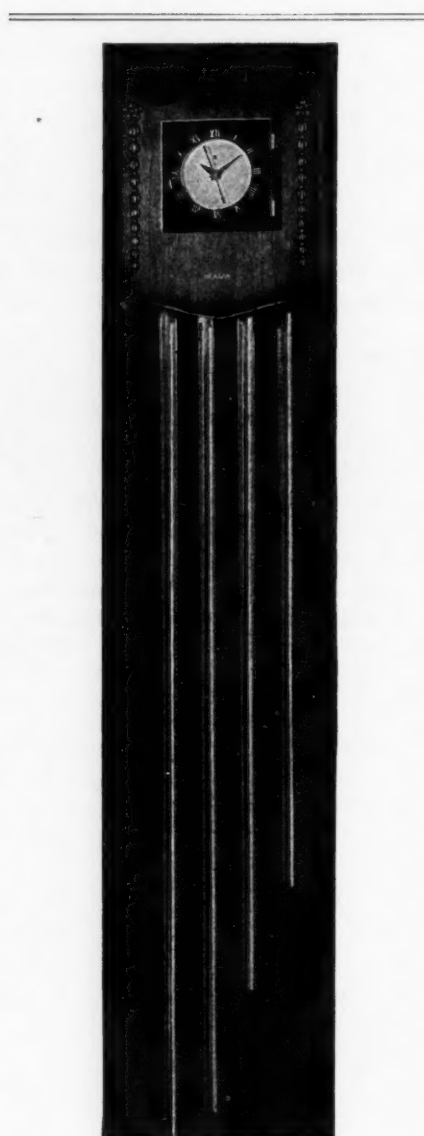
1866
1867
1868
1869, etc.

The headline used was: **LET'S THINK BACK.** An arrow extended from the last date in the column (the current year) up to the first year listed (1866), and the circular began:

On Hopkins Avenue, just east of Central, stands an old building which has an interesting significance for us. It is a two-story frame structure with a peaked roof, and is used at present as a woodworking or machine shop. That venerable structure was originally built, back in 1866, to house our congregation....

This method, by the way, is always an effective one for anniversaries—recalling the ancient history of the church and of the town. It brings fond memories to the old folks, of course, and even the young people are interested in hearing what the section looked like many years before they were born. Local newspapers "eat up" that sort of stuff, too. Last year we got a fine two-column headline and lengthy space for our anniversary by the simple expedient of interviewing one of our old-timers, getting lots of amusing human interest data about our community as it was half a century ago, and sending a typewritten transcript to the paper.

And now a few specific suggestions



about the physical side of church literature. We have been able to tremendously improve the appearance of our mimeographed circulars by the use of lettering guides. These are strong, transparent celluloid rectangles with the outlines of the various letters and punctuation marks punched out. By inserting a thin-tipped stylus into the openings and tracing the outlines onto the stencil, you get beautiful, even lettering for your headlines and sub-headings. These lettering guides are sold by a number of different companies, and they vary in letter height from $\frac{1}{8}$ to one inch, and in design from the classic, unadorned Gothic to the very modern Girder type with serifs. Most of these guides contain capital letters only, but guides with lower-case letters are also available. To anyone who has struggled with hand-lettering on stencils (and usually had poor results), the guides are verily a godsend. They average in cost around \$1.50.

A word as to layout. When using the customary $8\frac{1}{2}$ x 11 inch sheet, don't always utilize the traditional full-width

SWEET TONED CHIMES CALL CLASSES

The writer had a pleasing experience the other day. He was the guest preacher and, having reached the church a half hour before the morning service, went into the church school. The time came for the cessation of class study. Instinctively I waited for the harsh bell to be followed by the rushing feet of those who were being released. But it didn't happen.

Instead, here came the pleasing four notes of carefully tuned Cathedral Chimes. Following the last note the leader said: "Now we will have a few minutes for silent prayer before we are dismissed."

Prayer came easily after the musical call; it doesn't follow so easily when a jangling, noisy bell is used. Here is an idea that more churches should use.

These chimes cost much more than a noisy door bell. But in many churches there are classes which are anxious to give beautiful gifts to the church building. The fifty or sixty dollars which is spent in such a permanent and beautiful instrument will pay for itself many times. The mechanism is fool proof and will last for years. Simply push the button as you do to ring the bell. Do you want us to tell you where you can get information about these chimes? If so, drop us a card.

layout. Make use of different sized panels. For instance, run your main headline across the entire page, but in writing the text matter use only the right-hand two-thirds of the sheet. In other words, your text will be about 5 inches wide instead of about 7 inches. Of course, the left-hand third of the sheet will be blank. But that isn't by any means a waste of space! Any advertising man will tell you that plenty of "white space" adds tremendously to the attention value and the attractiveness of an advertisement.

Printing has its place in church publicity, and it will always retain that place. There is no substitute for clean-cut printed type, for interesting halftone illustrations, or for the fine colored lithograph work which is available. But for the day-to-day round of routine announcements, for the last-minute rush job, or the circular that "mustn't cost too much," the mimeograph and similar types of duplicating machine are indispensable. My point is, however, that this duplicating work should not be a sort of step-child from whom we do not expect much. By the use of a bit of grey matter and a little manual ingenuity, the effectiveness of circulars (i.e., the results which they will produce) can be greatly enhanced.

Bells and Chimes

By Thomas H. Warner

Here is the story of church bells. As the author says, there is romance in the history. The sweet-toned bells are still, despite the noise of our cities, the best publicity a church can use.



The history of bells is romantic. They have been associated with all kinds of religious and social events and with almost every important historical event. They have also enriched literature. Cowper, Longfellow, Lowell, Moore, Poe, Tennyson and many others have written delightfully on this theme.

The records of the early history of bells are scanty. There is no trustworthy evidence of their use before the Christian era. Hieronymus Magius wrote the first treatise on bells, *De Tintinnabulis*, probably in the fourth century A.D. The first use of bells in churches is ascribed to Paulinus, bishop of Nola in Campania, about 400. The old names for bells, "campana" and "nola" are derived therefrom. It is certain that they were in use in France as early as 550. But some authorities say that Pope Sabinianus first introduced them in 602.

Handel said the bell was the English national instrument. The English were the first to make general use of them in churches. In the seventh century, Bede tells of a bell brought from Italy for his abbey at Wearmouth, and he says that at the time of St. Hilda's death in 680 the sound of a bell was well known at Whitby abbey. St. Dunstan hung many bells in the tenth century. A bell at Dunston, Sussex, which bears the date 1369, is supposed to be the earliest dated bell.

A set of bells which can be rung musically is called a peal. The number of bells varies, eight being the average. The first peal in England was rung in 945. One man can ring three bells with a rope in each hand and a foot in the loop of another. Ringing clubs were organized very early. The oldest existing company was founded in 1637. The ringers travelled about the country and gave recitals in different belfries. The earliest clock tower with bell-ringing mechanism was made about 1325.

The two most famous English bells are "Big Ben" in the tower of the Houses of Parliament, which was cast in 1858 and weighs thirteen and a half tons, and "Great Paul" in St. Paul's cathedral, which was cast in 1881 and weighs seventeen and a half tons. "Big Ben" is fre-

quently heard in the United States over the radio.

Several old bells still exist in England, Scotland, Ireland and Wales. St. Patrick's bell, preserved at Belfast, is decorated with gems and gold and silver filigree-work. It is inscribed 1091 and 1105.

Metal bells were in use in America before its discovery by Columbus. It was formerly believed that they were imitations of European models, but that theory is no longer held. The first bells used by the colonists were brought from Europe. Harvard college had a bell in its turret in 1643.

In 1743, a subscription was taken up in England to purchase a peal of bells for "the mission in North America." In 1744, they were hung in Christ church, Boston. Later, they fell into disuse, but in 1894, on the anniversary of Paul Revere's ride, they were again rung. The chimes in Christ church, Philadelphia, were the gift of Queen Anne. During the Revolution they were sunk in the Delaware, and after the war they were re-hung in the belfry from which "on every holy day and on every holiday they send forth their welcome notes."

In New York there are three sets of historic chime bells, those of St. Thomas, Grace and Trinity churches. The original Trinity bells come from England. Some have been recast; others have been added.

The most famous American bell is the Liberty Bell. It was brought from England in 1752, but being injured in landing it was re-cast by Pass and Stowe, Philadelphia founders. On July 8, 1835, while being tolled for the funeral of Chief Justice Marshall, it cracked. Another report is that it was cracked while sounding a fire alarm.

The highest bells in the world are in the United States. Those in the Metropolitan tower, New York, are 650 feet above the street level; those in the Roanoke building, Chicago, 450 feet; those in the Straus building, Chicago, 425 feet; and those in the Consolidated Gas building, New York, 400 feet. The Metropolitan tower bells, four in number, have been heard by voyagers at sea at a distance of twenty-eight miles.

First Foundries in Religious Houses

The earliest bells were probably not cast but made of plates riveted together. Later, when casting was invented, they

were made by artificers who travelled about the country. The first bell foundries were set up in religious houses, in some instances in churches. The casting was attended by elaborate ceremonies. The long experience of the ancients, as well as careful recent tests, has demonstrated that pure copper and tin are the only metals that produce a sweet-sounding alloy.

The first church bells were small. One presented to the church at Orleans in the eleventh century, though weighing only 2,600 pounds, was considered large. As skill increased larger bells were made. Two large bells have world-wide renown, the great bell at Moscow, cast in 1733, which weighs about one hundred and eighty tons, and a bell which hangs in a pagoda in Upper Burma, which weighs eighty tons.

There are some quaint inscriptions on the old English bells. A few examples follow:

On a bell in Wiltshire, 1582:

"Be mec and loly toe heare the worde of God."

On a bell in Derbyshire, 1622:

"I sweetly tolling men do call
To taste on meats that feed the soul."

On a bell in Yorkshire, 1656:

"When I do ring, God's praises sing;
When I do toule, pray heart and soule."

On a bell in Warwickshire, 1675:

"I ring at six to let men know
When from and to the work to go."

Bells have had many uses. In his poem, "The Bells," Edgar Allan Poe writes of sleigh bells, wedding bells, alarum bells and tolling bells. Longfellow wrote:

"The belfries of all Christendom

Now roll along

The unbroken song

Of peace on earth, good-will to men."

On a bell which won the first prize at the Great Exhibition in London, in 1851, is this inscription:

I toll the funeral knell,
I ring the festal day,
I mark the fleeting hours,
And chime the church to pray."

The curfew bell was the signal for all lights to be extinguished (obedience to it was first enforced by William the Conqueror); the gleanings bell fixed the hours of gleanings; the harvest and seedling bells called the laborers to work; the market bell was the signal for selling to begin; the mote bell was the summons to municipal and other meetings; the oven bell gave notice that the lord of the manor's oven was ready for baking; the pancake bell, rung on Shrove Tuesday, summoned to confession before Lent; the tocsin bell announced the approach of an enemy and the vesper bell was the call to evening prayer.

The passing bell was rung for the dying, the number of strokes indicating the age of the departed. Burial peals were rung after funerals, the purpose being to scare away the evil spirits from the soul of the departed, a superstition that was checked by the Puritans. Muffled peals are frequently rung as a mark of respect to prominent persons on their passing.

In 1671, Bishop Grandison wrote the "statutes" for the bells at Ottery St. Mary and St. Martin, Exeter. Here is a partial translation: "Peals are to be rung at funerals according to the dignity of the deceased, on fewer or more bells, but we forbid them to be sounded at too great length... because 'sounding brass or the tinkling cymbal' profit souls not at all, and do much harm to men's ears, and to the fabric and to the bells."

Many curious ideas have been held about bells. Christians of the early Middle Ages believed that the sound of bells was symbolic of the voice of God. They held that bells possessed super-natural powers. They were said to frequently leave the belfry and return unaided. They had the power of ringing of their own volition, generally for the purpose of announcing some public calamity or sudden death. Benedictine and Dominican convents boasted of bells which would announce by their automatic ring the impending death of one of the brothers.

In Scotland there is a bell which was said to have remarkable curative power, especially in cases of madness. In Wales a bell is preserved which is said to have belonged to St. David which had peculiar powers. In Ireland the people were more afraid of swearing falsely by certain bells than by the Bible.

The consecrated bells of Spain were said to insure against shipwreck. The cracking of a bell during a wedding, christening or a burial was regarded as a good sign. In Japan there is a bell which was believed to have the power to toll of its own accord. Those who doubted this power were doomed to adversity, those who believed it were assured of prosperity.

The practice of baptizing bells arose in the Middle Ages. It was done that the bells might have power to "act as preservatives against thunder and lightning, and hail and wind, and storms of every kind, and that they may drive away evil spirits." Nothing could exceed the pomp and solemnity of the service. This custom is still observed in Catholic countries.

In Protestant countries a dedication service is substituted. Part of a dedicatory prayer follows: "Grant, O Lord, that whosoever shall be called by the sound of this bell to thine house of prayer, may enter into thy gates with thanksgiving and into thy courts with praise, and finally may have a portion in the new song, and among the harpers

harping with their harps in thine house not made with hands, eternal in the heavens; through Jesus Christ our Lord. Amen."

Chimes and Carillons

The words "chime" and "carillon" are frequently used as though they were interchangeable. But they are not. Chime is probably derived from an old Latin form of "cymbal," and its proper meaning is a set of stationary bells. Carillon is a French word and means a series of bells played by mechanism. The carillon is the highest development yet reached in the art of bell ringing. It is in reality a highly developed chime.

Belgium is the classic land of bells and nowhere in the world is the history, the music and the poetry of bells so concentrated. The carillon was devised in Belgium and it has the most celebrated carillons in the world, there being at least thirty in that small country.

The first fine carillon on the American continent was placed in Toronto, Canada, and the first in the United States was dedicated in 1922 at Gloucester, Mass.

Riverside Church, New York, has a carillon of seventy-two bells. It was made in 1925 by Gillett and Johnson, Croydon, England. In it is a bell weighing eighteen and a quarter tons. It is the biggest tuned bell in the world, and the largest bell cast in England so far. This carillon was given by Mr. John D. Rockefeller, Jr., as a memorial to his mother, Laura Spelman Rockefeller.

The carillon at the University of Chicago consists of seventy-two bells. It was the gift of Mr. John D. Rockefeller, Jr., also as a memorial to his mother. It was dedicated on Thanksgiving Day, 1932. A recital was given at the dedication, and not less than 50,000 people gathered in the churches and on the Midway plaza to listen to the entrancing music.

The Bok singing tower, at the top of Iron mountain, Lake Wales, Florida, contains a fine carillon. It was cast at the Taylor foundry, Loughborough, England. It has seventy-one bells with fifty-three tones. The total weight of the bells is 123,264 pounds. The tenor bell weighs eleven tons and the smallest bell twelve pounds. It was erected by Mr. Edward William Bok in memory of his grandparents, who left this message, "Make you the world a little more beautiful and better because you have lived in it." It is played every evening at sunset from December until May. It was dedicated in 1929 by President Coolidge.

Richmond, Virginia, has a musical tower in one of its parks, placed as a war memorial.

A carillon of fifty-three bells was dedicated at the University of Michigan December 4, 1936. It is placed in the Burton Memorial tower and was the gift of Mr. Charles Baird of the class of 1895. The largest bell weighs twelve tons and the smallest twelve pounds. It was cast by the Taylor Company.

In the Peace tower at Ottawa, Canada, a carillon of fifty-three bells has been installed and there are a number of smaller carillons in various sections of the United States.

Alfred University, Alfred, New York, is doing a unique thing. It is making a collection of old European bells. These bells will be properly tuned and placed in a tower on the campus giving the little university of western New York a real old-world carillon. They are placed as a memorial to Dr. Booth Colwell Davis, recently retired president of the university.

The Colgate-Rochester Divinity School, Rochester, New York, has placed a carillon in the tower of the main building. It was made by the Meneely Co., and was dedicated in 1937. It was given in recognition of the service to education, through the School, of Mr. Ezra Randall Andrews and Mr. William B. Hale. Duke University, Durham, North Carolina, has a carillon of English made bells in its beautiful new chapel.

Any set of bells may now be played electrically.

Tubular Carillons

A newer development in carillons is the use of tubes for bells. The tubes are from five and a half to twelve feet high and are hung perpendicularly. Tone is determined by length and circumference. Each has an electric hammer which strikes the tube near the top. They are electrically operated, and the controls can be placed in any desired location. They were designed and are manufactured by J. C. Deagan, Inc., Chicago.

The largest carillon of this type yet built is placed in the First Methodist Temple, in the Chicago loop. It is forty stories above the street level. It consists of a double-tone set of twenty tubular bells, forty bells in all. It is played from an electric keyboard and also by an automatic player which renders musical selections at stated intervals. The donor was Mr. William E. Turner, who gave it as a memorial to his parents who were Chicago pioneers.

These carillons are now being installed in all parts of the United States and the world. They are used not only in churches but in public buildings, office buildings and on private estates. One, placed in the town hall, Pretoria, South Africa, has thirty-two tubes and weighs 40,000 pounds.

Radio Amplification

A recent development in "chiming towers" is the radio electrical chimes unit. It is an electro-magnetic mechanism which, in conjunction with an amplifying system, is capable of producing chime music without the use of bells or tubes. Chimes of the church organ may

(Turn to page 16)

The Minister's Social Primer

By William L. Ludlow

What is Communism? What is Fascism? What is the C.I.O.? Through a series of seven, factual articles we are seeking to lay the foundation of understanding so that the magazines and newspapers may be more intelligible to the average preacher. The author, who is Professor of Political Science and Sociology at Muskingum College, is seeking to present but established data. Controversy is not desired. Following articles will take up other phases of the question.

Next month he discusses Russian Communism.



We are living in a period when the most courageous face moments of profound discouragement, when the hopes for social and international appeasement, salvaged from the wreckage of the World war, seem sadly illusory. It is natural for man in his bewilderment to grasp for any new theory or solution to his social, economic and religious problems. If the principles of Democracy are to survive, its followers must understand the forces and principles of other social and political philosophies which become its competitors. If, as President Roosevelt has stated, "the machinery of democracy has failed to function in recent years," this is due not only to defects in democratic institutions but to "inertia on the part of leaders and on the part of the people themselves," who have permitted the operations of government to fall into the hands of special groups and in a sense have allowed democracy to go by default. In three of the leading countries of Europe we find today a political philosophy and practice which are foreign to our own. The success of democracy in meeting the challenges of these nations depends in the last resort on the willingness of each citizen to look beyond the immediate preoccupations of his daily life and develop a long-range view of the needs of the world as a whole.

If we are to understand the Communism of the Soviet Union we must look into the past for its heritage. Communism finds its theoretical basis in the work of Karl Marx (1818-1883) who was a German revolutionary leader, economist and founder of the dominant socialist philosophy of modern times. Marx's theories center around two principles. The first is that labor is the real source of all value or wealth. The second is that capitalist societies, in their present forms, are the embodiments of a constant struggle between antagonistic classes—the bourgeoisie and the proletariat.

Marx showed with regard to his first principle, that while labor is the true source of all value the laborer, in a capitalist society, gets only part of all the wealth he produces. He receives a wage just sufficient for subsistence. The remaining part of the wealth created by labor is kept by the capitalist as profit. Marx calls this wealth created by labor and kept by the capitalist "surplus value." Several British economists, in the third quarter of the nineteenth century, argued that since "labor produces all wealth the laborers have the right to the whole produce of labor." Marx quoted freely from these proletarian exponents of the labor value theory.

"If then," wrote Marx in his *Capital*, "we leave out of consideration the use-value of commodities, they have only one common property left, that of being products of labor A useful article, therefore, has value only because human labor in the abstract has been embodied or materialized in it. How then is the

magnitude of this value to be measured? Plainly by the quantity of the value-creating substance, the labor, contained in the article. The quantity of labor, however, is measured by its duration, and labor-time in its turn finds its standards in weeks, days, and hours We then see that which determines the magnitude of any article is the amount of labor socially necessary, or the labor-time socially necessary, for its production. Each individual commodity, in this connection, is to be considered as an average sample of its class The value of one commodity is to the value of any other, as the labor-time necessary for the production of the one is to that necessary for the production of the other."

Marx's theory of value is primarily a statement of what commodities are "worth." The real worth of a commodity is determined by the amount of socially useful labor that has been put into its production. From this doctrine of labor Marx went on to show that surplus value which the capitalist made was directly related to the conception of subsistence wages. The general theory of a subsistence wage is that the laborer is paid the price which his labor commands as itself a commodity and that this price tends, under the laws of the market, to be the amount that ensures a continued supply of that human commodity. In short, wages tend to be the equivalent of the bare means of subsistence for the laborer and his family. Marx elaborated the idea of surplus value and showed how the capitalist could and often did exploit the laborer's time and strength in order to increase the surplus values. Marx's conclusion was that labor could be free when it destroyed the existence of private property. To seize the political machinery was not enough. The workers according to Marx must abolish the economic conditions which give rise to capitalism. "The knell of capitalist private property," wrote Marx in his *Capital*, "sounds. The expropriators are expropriated."

Class Warfare

Marx's theory of class warfare, as well as his theory of labor, has played an important part in the thought of modern Communism. He took the philosophy of Hegel and gave it a materialistic interpretation. History, to the great German philosopher, Hegel, is the realization of the "Absolute Idea" which works out in both inanimate nature and the life of man, according to absolutely necessary laws. Hegel attached great importance

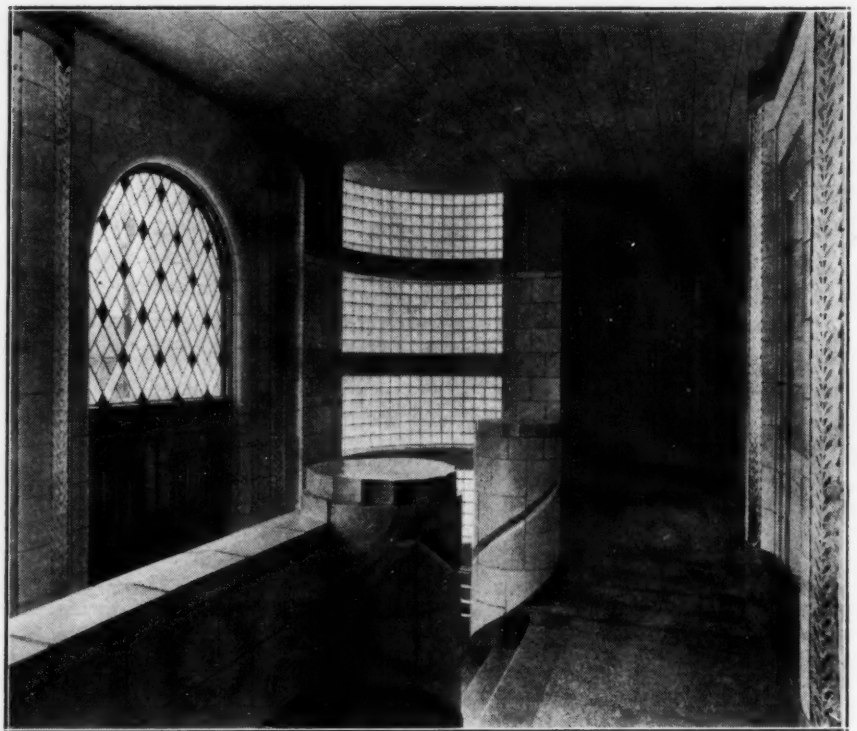


John Clinton of Fayette, Iowa, Has Discovered That the Sidewalk Holes for Flags Offer Excellent Publicity Values for His Church

to the influence in history of the ideals of great religious systems. Each, he thought, embodied some manifestation of the "World Spirit." Marx regarded all creeds and rituals as consequences rather than causes in the major movements of history. In the preface to the *Capital* Marx wrote: "My dialectic method is not only different from the Hegelian, but it is its opposite. To Hegel the life process of the human brain, i.e., the process of thinking, which, under the name of 'the Idea' he even transforms into an independent subject, is the demiurges of the real world, and the real world is only the external, phenomenal form of 'the Idea.' With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought."

To Marx, materialism is not an application of the old philosophical idea that spiritual phenomena is a reality nothing short of physical phenomena. The very significant element in his historical materialism is the doctrine of economic determinism. Marx found the most important evidences of economic determinism to be in the constant presence of opposing economic classes. If Marx were living today he would still find these evidences. It is to be noted, however, that Marx in his philosophy was not a fatalist for he believed that a political and economic union of the workers would bring about the end of this struggle. Marx never attempted to describe in detail the Socialist state but he referred to the Paris Commune of 1871 which he thought the first step toward the proletarian revolution. He expressed particular enthusiasm regarding the fact that the Commune had been "not a parliamentary but a business corporation."

Marx's program as he had outlined it with Engels in the *Communist Manifesto* is both revolutionary and in other respects evolutionary. It conceives of a socialist society evolving gradually out of the capitalist society. This will come about because of the natural and progressive degeneration of the latter. At the same time the creed of Marx is revolutionary in the sense that it exhorts workers to rise from their chains by force. In all fairness to Karl Marx it should be emphasized that he is not to be confused with the bomb-thrower of our century. He believed that the function of the socialist program was to show the wage earners how to turn their strength into the position as the ruling class. After gaining political control, they were to socialize capital. Along with the gradual transfer of the instrumentalities of production, measures for improving the physical and intellectual welfare of the workers remain in the transitional period under private employ-



Glass Blocks in Church Construction

Here is an interior view of Tyson Temple Methodist Episcopal Church, Versailles, Indiana. The picture shows the abundance of light admitted by the use of the new glass bricks. This building was conceived by McGuire & Shook, Indianapolis architects. Insulux glass blocks made by Owens-Illinois Glass Company were used.

ment. Marx thought that the particular steps for change from capitalism to Communism would differ with the states which seek the change.

For the most advanced countries, which had high degree of literacy and other evidences of high civilization, Marx in his *Communist Manifesto* suggested these aims for the Communistic state: abolition of private property; very heavy and progressive income taxes; state monopoly of banking and credit; abrogation of rights of inheritance; prohibition of child labor; enforcement of an equal liability of all to work.

The First International

In order to realize the aims of the new Socialism, which both Marx and Engels called Communism to distinguish it from utopian idealism of some socialists, there was organized what was called the "International Working Men's Association" which was later known as the "First International." It originated in an informal gathering of English, French, and Belgian laborers at the London Exposition of 1862. In 1864 the society assumed permanent form and adopted the teaching of Marx in toto. The International was a federation of self-governing "sections" on national lines. For several years it held annual congresses and at

one time included "sections" in England, France, Holland, Germany, Italy, Belgium, Switzerland, and the United States. The members were always few and not very wealthy. The last congress of the First International was held in Geneva in 1873. The formal dissolution of the organization was decreed by the few of the faithful assembled at Philadelphia in 1876.

In estimating Marx's significance for the future of socialism and particularly Russian Communism we may point out four facts. Marx, in the first place, systematized all existing socialistic theories and gave them new meaning. In second place, he showed, what Russian Communists are attempting to practice, that the economic control is as necessary as political. In the third place, Marx, like our Russian contemporaries, considered the economic and political philosophies of socialism to be a "science." For both Marx and the Russians believe the course of history has always been determined by economic factors. They think that the present society has been produced by many class struggles in the past. In the fourth place, Marx, like the early leaders in Russia, appealed only to the working classes in the hope that nationalism and capitalism would be de-

(Turn to page 18)

Did The Steel Area Churches Speak?

WE expected that the editorial which declared that the churches in the steel areas were silent regarding the real issues during the strike would produce some questions. These have started to come to the editorial desk. Inasmuch as there seems to be considerable ignorance of just what these churches did say we are presenting such resolutions as have come to our desk.

First of all, let's take up Youngstown, great steel center. In answer to our letter asking information as to where the churches of this city stood in the steel strike, Levi T. Bateman, executive secretary of the Federated Churches of Youngstown, replied as follows:

"Neither the Youngstown Federation, or any committee of the Federation, issue any statement on the strike situation.

"I am enclosing a statement that the ministers of Youngstown and vicinity made during the strike. This was signed by all ministers present and published in the local papers."

The statement enclosed is as follows:

STATEMENT OF MINISTERS YOUNGSTOWN AND VICINITY

We, the ministers of Youngstown and vicinity, unite in solemn protest against the local industrial conflicts. The strike is rapidly reaching an intolerable stage. Lawlessness, violence, intimidation, hatred are its ripe fruitage. It has torn the town and the community asunder, thrown thousands out of employment, brought suffering to multitudes and starvation to many. It has cost the lives of a number of our citizens.

Capital and labor have suffered, but the community is the heaviest loser. The public has rights which neither side engaged in this struggle should ignore. Both sides are responsible to the people.

We abhor force and violence. They beget hatred and invite retaliation. They never permanently or satisfactorily settle human problems. There is no difference justice cannot adjust, no conflict good will cannot overcome. The issue is not insurmountable.

In the name of God, we plead for the cooperation of all interests with the mediation committee recently appointed. Only two peaceful alternatives remain. The formation of an arbitration committee by the parties involved, or one created by the government invested with power. Arbitration can be used as the means for serving the ends desired by both sides. It is our judgment that the mass of citizens will lift a united voice for federal action if necessary.

We call the people to prayer. There is great need of God's guidance and spirit. The sanctuaries of our churches will be open Wednesday afternoon and evening for quiet humiliation and prayer.

Cleveland is another city where the citizens have had first-hand information regarding the strike. Two committees

of the church federation were called together to formulate a statement which would present the point of view of the churches. Some individual ministers had courageously made statements accusing industry of unfair tactics, especially in regard to the calling of the militia into the city. The Civic and Social Welfare committees labored for many hours and finally brought forth the following.

THE CHURCH AND THE INDUSTRIAL SITUATION

A statement of Principles by the Civic and Social Welfare Committees of the Cleveland Church Federation in joint meeting, July 14, 1937.

We have watched with constant interest and increasing concern the struggle between industrial forces and the evidences of violence and human frustration which have accompanied recent strikes. Believing the church faces its responsibility in the modern world within a historic position as old as Jesus and the eighth century prophets before Him, we feel impelled to call attention to that position and to urge upon all involved its consideration as a primary guide in bringing about settled industrial conditions and improved human relationships and understanding. It is a tradition of supreme concern for human values.

It is not the function of the church to pronounce judgment upon men. Where legal rights are violated, that is the function of the courts and the duly constituted public officials. Neither is it the function of the church to maintain law and order. That is the responsibility of duly constituted governmental authorities. It is the function of the church to stimulate conscientious action and to bring to bear upon the attitudes, institutions, and processes of society the searching criticisms of human values and of the integrity of human personality.

With this function in mind we urge:

(1) That the courts and law-enforcing officials carry out their respective duties under all circumstances, without fear or favor, unmindful of pressures brought to bear upon them and with due respect for public welfare and safety.

(2) That leaders seek to bring about a spirit of conciliation and mediation, both within the ranks of labor and between management and labor, with due concern for the total cause of human justice and welfare of all men who toil.

(3) That those charged with industrial management take fully into account the human elements involved in their several responsibilities and seek adjustments that make these values paramount.

(4) That all who hold places of leadership in industry, both in management and of labor, seek to keep the spirit and purpose of the principle of collective bargaining, mindful that the best interests of those who produce are inextricably interwoven with the welfare of the consumer and the public.

The position of the Chicago churches was presented in an address by Dr. Albert W. Palmer, President of Chicago Theological Seminary, and also president of the Chicago Church Federation. His paper has been widely distributed. It is well, however, to include it with these others.

AN APOLOGY TO THE DEAD

by Albert W. Palmer

I have been a minister of the gospel for the thirty-three years since I graduated from Yale Divinity School in 1904. For the last seven years I have been president of the Chicago Theological Seminary, a graduate school, training young men and women (all college graduates) for the ministry and other religious vocations. Last January I was elected president of the Chicago Church Federation which represents over a thousand Protestant churches in the Chicago area. I am an independent progressive in politics. In 1916 I voted for Wilson, in 1928 and 1932 for Hoover, in 1936 for Roosevelt and Horner.

I teach the art of preaching in the Seminary and one of the basic principles of good preaching is never to begin with an apology. Nevertheless I am going to begin and end with an apology tonight! But I am not apologizing to you—I am apologizing to the dead!

Amid all the cross-currents of opinions, charges and countercharges, one major fact stands out clear and incapable of contradiction—seven men are dead. They must not be ignored. I am taking it upon myself to apologize to them in behalf of the strikers, in behalf of the police and in behalf of the whole community.

If you ask, what do you know about the riot, my answer is that I have first-hand detailed accounts from six of my students and my own son-in-law, who is pastor of a South Shore church, all of whom were right in the midst of the affair as impartial observers, two of them taking photographs.

Now let me present my apologies to the dead. First of all, I apologize to you who are dead in behalf of the strikers. It will not be hard for you to forgive them for you were of their number and in their midst. I apologize to you for them because I feel that they probably made a grave error in judgment in seeking to establish their mass picketing until they had negotiated with the police and came to an agreement as to just what would be permitted.

I know that in this state they have a legal right to picket. I think the police were probably wrong in blocking their march. Nevertheless, in view of last Friday's collision with the police, the leaders of the strikers should have sought to avoid a repetition of such a collision. I say this as a friend of labor, for the working man has everything to lose and nothing to gain by becoming involved in rioting. I do not for a moment believe that violence was planned. The presence of women and children proves this was a peaceful group. My student observers report that less than

ten per cent of the crowd had anything that could possibly be construed as a weapon. And they knew the police were armed with clubs and revolvers—and would use them if provoked. For these reasons I feel that mass picketing should not have been attempted until a small committee had made proper arrangements with the police. Had that been done, no violence need have ensued. Therefore, as a friend of labor, I apologize to you who are dead.

In the second place, I apologize in behalf of the police. What right have I to speak for them? A very good right—they are my employees! As a citizen of Chicago I hire them, instruct them, control them. They belong to me and three million other Chicago citizens. As a citizen I am deeply interested in maintaining law and order. Therefore I obey the police and counsel others to obey them. I obey them even when they are wrong and advise others to do so. Civic order can be preserved on no other basis and civic order is the first step toward liberty and justice. Riot and disorder cure nothing and injure all concerned. Therefore the police must be obeyed.

It must be remembered that, if the police are in the wrong, protest can be lodged and wrongs can be righted, not by resisting them, but by having recourse to the mayor, the courts and ultimately the ballot box. But, in the meantime, the police have the right to be obeyed, and they had that right on Memorial Day.

But that right carries with it grave responsibility. Because they are to be obeyed, the police on their part must be very fair, very brave, patient and self-controlled. As a disciplined body, they are to protect the citizens, all citizens, even citizens who seem to be breaking the law. They are to restrain them but also protect them. It is for the courts, and the courts alone, to judge and to punish.

As a citizen of Chicago I believe that the police force which belongs to me, which I obey for the common good, and which should protect me and everyone else, should be specially trained in the proper handling of public assemblies and large groups of people. It should employ methods of persuasion founded on sound psychology. It should use force only when absolutely necessary and then in such forms as to avoid injuring people and in carefully graduated forms, shooting to kill only when all lesser forms of control have failed. I gladly submit the correctness of these principles to any competent authority on police methods.

Did the Chicago police follow this reasonable course in dealing with the picketers on Memorial Day? There is enough evidence to raise at least a reasonable doubt and to justify, and indeed demand an impartial and thorough investigation by competent authority. My students tell me the workers were quite unorganized, that the use of tear gas was immediately followed by shooting by the police, and by unbelievably brutal clubbing and that both shooting and clubbing continued after the crowd was running away, many wounds being in the back.

Now if competent authoritative investigation, at which all sides are heard, reveals this to be so, then I submit that we must train our Chicago police to wiser methods in handling crowds. If we do not, we may have a situation on our hands here some day, especially in

connection with a negro riot, for instance, which might start a race war of very formidable character.

Therefore, because such evidence as I have access to indicates that the police were not adequately trained in proper methods of handling a mixed crowd of men, women and children, I feel that I must apologize to the dead in behalf of the police. You were killed by bullets. Evidence indicates that only the police fired bullets. They bore you no personal malice. They were simply doing their duty as they understood it. But they lacked proper instruction and control and so, as a citizen whose agents they are, I deeply apologize to you in their behalf. If they were free to speak I am sure they would tell you that they are sorry too!!

In the third place, I apologize to the dead in behalf of the community, and especially in behalf of those churches of the community whose representative I am. You are dead because we of the community have failed not only in the training of our police but in adjusting the deeper background tensions between labor and management in our industrial life. It is because we are so selfish, stupid and self-willed that we have not yet learned how to give labor a fair, recognized and democratic way in which to voice its grievances. We have failed not only to establish orderly collective bargaining but, deeper than that, to create a spirit of human brotherhood. Cooperation and genuine good will in all social relations alone can prevent such tragedies as overtook us all nine days ago. Therefore, in behalf of our faulty social order, in behalf of all the community which tolerates social injustice and industrial maladjustment, and, especially, in behalf of the churches which ought to be doing more than they have yet been able to accomplish in educating the community to Christlike attitudes in our common life together—in behalf of all these, I apologize to you, the dead!

We submit that none of these statements contain the information which the community has the right to ask from the churches. We believe that the public is interested in knowing, without literary evasion, where the churches stand in the industrial conflict. Questions like these are vital:

Do the churches believe in collective bargaining?

Do the churches believe that the company union can represent the workers?

Do the churches believe the company should be permitted to use their buildings for arsenals for use in labor wars?

Do the churches believe in the right of labor to picket?

Do the churches believe that labor has a right to meet company violence with violence and arms with arms?

Do the churches believe that the industrial union offers better opportunities for democracy in industry than the craft unions?

Do the churches believe that the public officials are justified in calling in the militia when there is danger of disorder?

Do the churches believe that the militia is to protect the interests of both parties to a labor controversy or just the interests of the employer company?

Do the churches believe that coercion on the part of labor organizations against workers should be permitted?

Do the churches believe that the welfare of the individual worker should be submerged to the welfare of the union?

Do the churches believe that the government should support strikers by putting them on relief rolls?

There are plenty of vital questions in the picture. Which of these do these statements above clarify?

Bells and Chimes

(From page 12)

be amplified or simple reed mechanism used. This equipment makes it possible for churches, schools, public buildings, memorial parks and similar institutions to have chime music heretofore deemed impossible, due either to the high cost of bell chimes or to the inability of existing buildings to accommodate the excessive weight and large space necessary for their installation.

The chime producing mechanism may consist essentially of a number of reeds. Radio Corporation of America's five-reed unit contains the four notes of the Westminster peal and a fifth reed whose tone resembles that of "Big Ben" in London. This unit permits the playing of the Westminster peal combinations on the hours and fractions thereof.

A CONSCIENCE VOID OF OFFENSE

Herein do I exercise myself, to have always a conscience void of offense toward God and toward men. Acts 24:16.

It is a great secret to maintain, not a scrupulous, but a sensitive conscience; and wheresoever the clear surface of the mirror is blotted or blurred by the slightest mist, to search out the cause, and at all costs to rectify it. Conscience and the Holy Ghost are expressly allied by the apostle—the crystal stone ever bathed in the translucent glory of heaven.

—F. B. Meyer.

FULFILLING GOD'S PURPOSE

None of us liveth to himself. Romans 14:7.

There are purposes which God Himself cannot fulfill on earth except through you and every sin of yours is a barrier set in God's way. To be sinning, not against yourself, but against the universe; in the petty yielding to your own indolence or neglect to be a hinderer of God's great ends in the world—that is what gives awfulness to every thought of sin. To injure, blot, ruin yourself—that may be a small matter; but to hold back the vast mechanism of creation—that gives your little life significance.

—Francis G. Peabody.

THE CONSTRAINING LOVE

The love of Christ constraineth us. 2 Corinthians 5:14.

The love of God is not a dream. It does not rise only in the solitary, musing breast. It is cultivated and exercised, by the mind intent on good, in the hours of business and even in the seasons of relaxation. It is a principle which will grow with us and be as large as our life. It will shape our actions, it will elevate our employments, it will make us retain our freshness, it will give us an everlasting youth.

—Selected.

Church Turns Back One Hundred Years

By Louis E. Higgins*



When a church is one hundred years old and is still going strong, there is a real reason for having an anniversary celebration. It was while I was the pastor of the Jerome Methodist Episcopal Church in Union County, Ohio, that our church carried out such a celebration.

We decided that our anniversary should emphasize two things. First, it should call attention to the spiritual heritage which was ours in having a church which for one hundred years had been the source of inspiration and Christian fellowship to the town. Second, we believed that the celebration should in some manner bring to the people a very clear picture of what church life meant to their own great-grandfathers, who, as pioneers, had settled in that vicinity more than a hundred years before. These two objectives were achieved in a most novel and interesting way.

The anniversary was held on a Sunday in the middle of August. Being a rural community, we arranged our program so as to give the farmers time to complete their chores in the morning and evening. Hence the time was arranged so that the program lasted from ten in the morning until four in the afternoon. Invitations and publicity carried the notice that we were going to turn back the pages of history one hundred years. In keeping with this plan, people were to come to church as their great grandfathers and grandmothers had done. No one was to drive an automobile to church. Of all things, that was out! The people must come in buggies, wagons, horseback or on foot. Those who insisted on driving cars, were asked to park about a third of a mile from the church and to walk the remainder of the way. This they did willingly.

Not only were we going back to the transportation of our great grandfathers, we were going to wear the clothes they had worn, too. Attics and old trunks were ransacked. From them, many of our people were able to get a wealth of old fashioned outfits which they wore to the anniversary. Old lace, hoop skirts, quaint old flowered bonnets and parasols adorned the ladies while their escorts



The Author Dressed for the Occasion

wore silk hats and frock coats. Of course all did not come dressed in the fashion of one hundred years ago, but enough of them did so to achieve the effect desired.

At half-past nine, the church bell was sounded and by ten o'clock, a very strange and beautiful transformation had come over the little community. Every road leading to town was dotted with the wagons and other conveyances of families coming to church. The clump, clump of horses' hoofs, the slow rumble of flat wagons told us that anniversary crowds would soon be present. It was like turning leaves in the family album to see them coming into the church yard. Hitching posts had been provided and to these the riders tied the horses.

When all were assembled, there was a varied assortment of rigs from covered wagons to buggies and saddle horses. The people in their quaint costumes led the procession into the church. Hymns were lined out. Many of the old favorites were sung. Then followed an old-fashioned Bible study hour under the leadership of a former pastor. As the study hour progressed, the crowd increased so that by eleven o'clock there was no longer the usual attendance of forty or fifty but a gathering of about four hundred people. The church was filled and the crowd overflowed out on to the lawn. People were present who had traveled hundreds of miles and some had even come from other states. All had some connection with the church and the community and had returned to renew old memories.

The sermon was preached by a former pastor who was more than eighty-five years of age. On the platform with him, were the pastor and two other men who had previously served the church in that

capacity. The service was closed at noon. A lovely basket lunch was served under the shade trees. A large four-layer birthday cake was cut.

In the afternoon, a band concert was given by a local band. The organization of the band was almost as old as that of the church. Between selections, various people had the opportunity to say a few words to the gathering. Speeches and anecdotes were heartily received. Souvenir programs containing a short history of the church were distributed. A registration book was available for all to sign their names in. At four o'clock, the meeting at the church was closed. Following this, all the homes in the community were opened for visiting with friends and old acquaintances.

This one-hundredth anniversary of the Jerome Methodist Church made a strong contribution to the religious life of the community in two ways. It impressed the people with the fact that theirs was a wonderful spiritual heritage handed down to them through the life of their little church. Secondly, it indicated by the size of the crowd present and the distances they had come, that even a little country church such as ours, could send its influence over a large area of the nation. It was a joyous day for all of us and one that shall never be forgotten in that community.

THE GLAD HILARITY OF BEING SAVED

The story goes that the Salvation Army in a certain city began holding meetings in front of the property of a distinguished citizen, who was an accomplished drummer. A Christian man, he would ever so often stand and listen to the Salvationists. Noticing one day that the lad playing the drum was making a poor fist of it, he spoke to him after the meeting and told him that if he would come around some day he would be glad to show him how to handle the drum without causing it injury. The lad gave him a withering look and said, "Say, mister, I'm so glad I'm saved, I don't care if I bust the thing!"

Precisely, and that same glad hilarity over being saved runs like a golden thread through all the New Testament records. There was no talk then of the lost radiance of Christianity. From *The Feast of Quails* by Howard J. Chidley; Fleming H. Revell Company.

*Mr. Higgins at present is the pastor of the Methodist Episcopal Church, Southington, Connecticut. He is also a student in Yale Divinity School. This article concerns an experience when he was pastor of Methodist Episcopal Church, Jerome Township, Ohio.

The Minister's Social Primer

(From page 14)

stroyed. "The workingmen," wrote Marx, "have no country."

The failure of the First International did not mean the failure of Marxian socialism. The successful organization of the movement, in fact, was not to be ascribed to Karl Marx, but rather to another German Jew, the brilliant and somewhat erratic Ferdinand Lassalle (1825-1864), a well-educated, well-to-do member of the middle class. Lassalle in his *Open Letter* of 1863 advocated such ideas as universal suffrage and national workshops. We find that after the death of Marx in 1883 there arose a great diversity of interpretation as to methods and aims of socialism. It is for this very reason that today many do not understand what socialism stands for since there have been so many varied answers. We find that interpreters of socialism have been divided upon at least four topics: imperialism; religion; agriculture; and trade-unionism. The Russian interpretation of Marx follows these four topics and adopt them to present-day conditions in that country.

In 1903 the Social Democratic party, which had gradually come into existence among the exiled Russians who were followers of Marxian doctrines, came to a fateful decision on doctrine and methods. On the occasion of the Brussels-London Congress of international socialism the Bolshevik or "majority" (which is all the strange sounding word originally meant) decided, under Lenin's direction to choose one, and emphatically reject the other, of two possible interpretations of their sacred writings. The Bolsheviks proclaimed a social revolution should not be gradual and peaceful but cataclysmic. The Bolsheviks contended that its membership should be organized in a militaristic manner with strict party discipline. The Menshevik, (which originally meant "minority"), maintained that the party should be organized upon a broad basis with an emphasis upon peaceful methods of work.

Professor Spencer in his study *Governments and Politics Abroad* has described these two types of Russian socialists very vividly when he writes: "The Bolshevik logically says: Better that blood flow now, even though material progress be halted or even reversed for a few years; at that price (though it be a few millions of lives) we will establish immediately a millennial condition of earthly bliss, we will rescue humanity from the unendurable fate of suffering a thousand years of torment. The Democrat is dubious and timid; too often he is unaware of a possible, at least a conceivable ideal. The Menshevik is a halfway person; he knows and shares the Marxian ideal, but he is doubtful whether it can be attained by the Bolshevik method, of

Davenport Church Holds Kermis



Kermis, also called Kermis and Kirmess, had its origin in the Roman Catholic churches of Flanders and Holland. It was the mass celebrated on the anniversary of the foundation of a church and in honor of the patron saint. The word is the equivalent of Kirk-mass. These festivals were accompanied by feasting and all kinds of sports.

In the United States the word Kermis has come into use for any indoor or outdoor festival, especially for a festival given for charity.

The First Presbyterian Church, Davenport, Iowa, of which Rev. Alfred S. Nickless, D.D. is minister, recently held a Kermis, to which was given the subtitle, "The World in Davenport."

It was in reality a Missionary Exposition on a unique and elaborate scale. It was designed to bring to the people of Davenport and vicinity something of the life and customs of the people living in the sixteen foreign countries and in needy areas in the United States where the Presbyterian church has missionaries. It also embraced projects on temperance and social welfare.

The exposition consisted of nearly a score of separate exhibits. There was a Chinese street, Japanese tea room, Alaskan igloo, Siamese hut, Korean hut, West African hut and Indian tepee. There was also a display of the flags of the nations. A guide book was provided for the information of the visitors.

Motion and still pictures and plays were used. Music was furnished by the five vested choirs of the church, the A Cappella choir of the University of Dubuque and a negro male quartette. Each afternoon and evening addresses were made by missionaries. A pageant was

bloody destructive revolution; he balks at the price. The Bolshevik shuts his mind to doubt. He is arrogantly, inhumanly sure that his method is the only right one. Inspired by a sublime or blind faith, that is based on what he regards as a divine discontent and fired by a just indignation (shared hesitatingly by the true Democrat) against injustice and oppression, the Bolshevik resolutely, ruthlessly dares all. He wagers all society's present evolutionary gains, confident that by revolution, whatever it may cost, the world will be won at once for an ideal society."

(Next Month the Second Chapter of the Social Primer Will Appear. Subject, "Soviet Russia.")

given on the closing night, the participants being dressed in native costumes which were loaned by the Presbyterian boards.

The whole church, it has 1300 members, took part in the enterprise. The sanction of the Session was first obtained, then representatives of the different departments of the church met and the project was talked over, the assignments made, and the dates set. A different exhibit was given to each group. It collected the materials, read up on the country assigned to it, and arranged the exhibit.

Materials were secured from the missionary boards, articles were borrowed from local friends and the booths were built by the men of the church. About \$80 was spent for making placards by a sign painter. He also made a map of the world with colored lights which showed the location of the different missionary fields.

The cost of the exposition was about \$600. No charge was made for admission. A part of the expense was underwritten by individuals and organizations. Other receipts were from free-will offerings, donations, the smorgasbords (suppers). A balance of \$30 was turned over to the benevolence treasurer.

The Kermis was a real success. It was planned for three days, but the interest was so great that it was continued for a fourth day. Nearly 7000 people attended. The evening attendances were from 500 to 1100. Between 800 and 1000 public school pupils saw the exposition.

THE CALL OF THE SEA

I watched the river that flows to the sea
As I stood on its banks it called to me
Saying, this summer day and sky of blue
That nature has made, it seemed for you
To brighten your path as on you go.
With uplifted torch and light aglow
I give you courage to carry on
To take up your cross, trust and be strong.

The flow of that river, the song of the sea
Gladdens my heart, making life sweet for me.

GENEVIEVE DEY

OUR TASKS

Give strength—O God—for tasks today
New hopes to guide us on our way
New faith to fill our hearts with zest
As we pursue life's noble quest.

Give us new castles for our dreams
New paths along life's winding streams
New courage for our days to be
Above all else—new faith in Thee.

GENEVIEVE DEY

My Ideal Preacher's Wife

By Hazel Thomson*



"An ideal preacher's wife is rare," someone once said to me. "Our preacher's O. K. if he just didn't have that wife," an oft repeated remark. Being a preacher's wife is far from an "easy job," but it is a most noble one, and one that should call forth every ounce of thought and energy towards ideal principles and standards.

What are some of the ideal qualifications of a preacher's wife?

My ideal preacher's wife is attractive in appearance and personality. While this may not be the first and most essential requirement, to me, it is a very important one, for it is the first impression one receives, and is often a permanent one. She should not be an artist's model, bedecked with finery, and in the latest height of fashion. Neither should she be an "old fogey," or plain as a nun. Some people believe that the more old-fashioned they are the more sanctified they are. Old-fashioned clothes were the fashion once, so in God's sight it is just as abominable. An old-fashioned individual creates just as much comment and attention as one who dresses modern, providing it is modest. So I believe most heartily that a preacher's wife should wear honest-to-goodness good-looking clothes that fit her well. I know an ideal preacher's wife with a family, and living on a moderate salary, who is most charming and attractive in what she wears, and has the right costume for every occasion; and yet she whispered to me one day, "I make all my own clothes. Have to—to make ends meet."

My ideal preacher's wife must cultivate a sense of humor if she doesn't naturally possess one. She has my most sincere sympathy if she doesn't. A missionary said one day, "My sense of humor has kept me in China all these years."

Another missionary, while escorting a visitor through all the various phases of his work in China, asked, "Do you smell that? Well, that's smell No. 10."

A few moments later he again asked, "Do you smell that? Well, that's smell No. 16."

With the 57 varieties of repulsive odors in China, this missionary exercised his sense of humor to pull him through obnoxious and unpleasant experiences. Likewise, the minister's wife must use

her sense of humor in the 57 varieties of duties and obligations imposed upon her.

My ideal preacher's wife must not be domineering. The preacher may "get by" with it, but never the preacher's wife. I know a minister who has many qualifications for success, but his domineering wife has wrecked every pastorate he has had. Today he is on a small farm selling Watkin's Products for an existence. Another minister who was forced out of his pastorate was told, "We can 'take' you, but we can't tolerate your wife."

Reasonably Active Interest

My ideal preacher's wife must take a reasonably active interest in her husband's work. I say reasonable, for she should not be too active in the work. Neither should she refrain from any activity. Large families or physical disability are the only logical excuses a pastor's wife can find for not sharing an interest in her husband's work. To be an ideal pastor's wife means a life-work—a career. If she cannot enter heartily into all phases of that life, she is most miserable. A young acquaintance who had married on an impulse during his seminary days must have often regretted that act. His wife had not the slightest interest in his work, though she made a fine housekeeper and mother, but in the work of the church he was always pathetically alone.

My ideal preacher's wife must not be too frank in expressing her personal views and opinions. The preacher may "get by" with it but never the preacher's wife. Within my hearing, while accompanying another preacher's wife at a social function, she asked a member of her church, "Why were you not at church last Sunday?"

The member replied, "Oh, I had company." (A familiar excuse so often heard by minister's wives).

But the response from that preacher's wife was uncalled for. "A silly excuse, if you ask me. You could have brought them along."

Of course they could have been brought to church. Of course it was a silly excuse. But my ideal preacher's wife would never have said that. She only made an enemy.

My ideal preacher's wife should never make selected members of the church her chums. This is a difficult, but safe, rule to make in her life. How often the minister's wife craves for an intimate friend with whom she can have intimate

fellowship. Though most pleasant it is to share such a friendship, she must play safe, and not cultivate partiality. Questioning one whom I believed had attained the goal of an ideal preacher's wife, she replied, "I make my husband and family my chums; I make everybody in the church my friends." Surely this is most ideal.

My ideal preacher's wife is a good housekeeper and mother. Her home will be presentable for callers most of the time. It is not possible to have it in such a condition all the time, for dirt, dust, and filth enter parsonages as readily as in other homes. The process of cleaning is just as necessary in the parsonage.

It is rather amusing to hear the remarks of housekeepers where the preacher has called. "Did your husband tell you how terrible I looked when he called?" "Did your husband see the condition of my house when he called?" What if he did? Parsonages get dirty, preacher's wives get soiled, and housecleaning has to be done! But, parsonages should not always be dirty, nor preacher's wives always be soiled. At one parsonage where we often called during our first parish, we invariably found a general chaos over the whole place, and there was always a mad dash to pick up toys, rearrange furniture, wash faces, and change clothes. My ideal preacher's wife would not have to resort to such tactics if she were a good housekeeper and mother.

Home Discipline

My ideal preacher's wife would not allow a great leniency in the discipline of her children. "Those preacher's kids!" Yes, they can be an abomination to the church if undisciplined. To be true, there is much unjust criticism on the "preacher's kid." Because he is a preacher's child he is naturally looked upon as an example, which is most unfair, for he is human like other children. Who wants a sissy or a goody-goody type of child? And yet, with the multitudinous attentions which the preacher's children receive, the preacher's wife must exercise much tact and wisdom in disciplining her children. One doting mother was observing her P.K.'s (Preacher's Kids) playing tag over, under, and around the church pews, and thought it was "so cute!" She wasn't my ideal preacher's wife.

My ideal preacher's wife will do her utmost in keeping her husband well-groomed and fit for public appearances.

*Mrs. Arthur Thomson whose husband is pastor of the First Baptist Church, Aberdeen, South Dakota.

If the income is moderate it is a menial task, and irksome to keep trousers cleaned and pressed, shirts starched and immaculate. She would be concerned as to whether there are clean handkerchiefs in his pockets, or that his hair is cut, and fingernails cleaned. Preachers are often as absent-minded as the proverbial professor! This important duty may be extremely trying to the minister's wife, but when she views the "finished product" before a usually critical audience, it is worth every effort. Many preachers are unfit for public appearances, but if they had ideal wives, the congregation need not blush for shame. Sloven preachers have often been the subject of conversation at the Ladies Aid! One pastor came to the midweek service with the sleeve of his coat half way out. It was only the midweek service, to be true, but a visitor left with a most unfavorable impression. Another minister was noted for his slovenliness and was the joke of the congregation for years because his knee burst out of his trousers during a marriage ceremony at a home wedding. "Accidents may happen in the best of regulated families," but an ideal preacher's wife will not allow accidents to become a habit in her preacher husband's appearances.

To attain these goals and qualifications is not impossible for a preacher's wife, but it is a "big job" and is worth every effort.

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Mr. Louis Gould of the Gospel Pencil Company believes that pencils carrying verses of scripture, if widely distributed, will bring an appreciation of the high-light verses of the Bible and win men and women to Jesus Christ. For some years he has devoted his energies to the production and distribution of such pencils. He has worked out plans whereby individuals and classes which may wish to do so can distribute these, on a "self-liquidating" basis.

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I Share My Husband's Work

By Lillian Doyle Sitler*

I WAS excited when I first read that we ministers' wives were to have a department for ourselves in *Church Management*, and I promised myself that I would be worrying the editor to death by mailing manuscripts thick and fast, telling to other ministers' wives, all of my problems, solved and otherwise. That was several months ago, and this is the first attempt, because I find that solving my problems leaves very little time to write about them to any one. However, I do appreciate our space in the magazine and read with interest every article, and I agree with every one of you who says that our joys more than compensate for the griefs in our work. Ours is an important task, and most of us realize that we can either make or break our husbands' ministry.

During the four years that I have been the wife of a minister, I have regarded his work as much mine as his, and have tried to share that portion of it in which I could be of any help. I consider that my most valuable contribution to his success lies in the fact that I have gone with him to make his pastoral calls. My husband is an organizer, and a preacher, that part of the work he enjoys thoroughly, but the calling, that is so important a part of the work is his bug-a-boo. I find it so much easier to say, "Let's go to see Mrs. So and So," than to say, "You ought to call on Mrs. Somebody or other." Although we have a sixteen-month-old son, and must have some one to stay with him, and although it means working doubly hard and fast in the mornings, I try to save every afternoon so that I may spend that time calling. Not only does my husband appreciate my company, but the members of our congregation have told us that they find it more interesting to visit with two of us, than talking only to the minister. In most of the homes only the women are at home, and it is easier for me to find topics of common interest on which we can all converse, than it is for a man alone.

I wish I might take time and space to relate some of the very funny experiences that we have had in our calling together. Sometimes we can't decide whether to be amused or annoyed with the excuses people offer for their lack of interest in our services. If it were not so tragic it would be very, very funny. I have set just a few of them down in rhyme to be read at a dinner

for the local ministers and their wives one evening of next week. I know it will find a duplicate in their own experiences, and I hope our readers may enjoy it.

ON STAYING HOME FROM CHURCH

"Why didn't I get to church?" you say? Oh, I couldn't possibly go today.

I had company coming to dinner
And you know full well what that means,
I had to serve something special
I couldn't just offer them beans.

"The minister's wife had company too,
And she was there?" Well, how does she do?

Of course, folks expect when they visit her
To take what she has, and excuse lack of style,
For you wouldn't expect her to stay home from church:
Not even once in awhile.

I suppose she serves something real simple,
Just so it is filling enough.
She couldn't hope to serve a dessert
As fancy as my strawberry fluff.

After sitting in church the whole morning,
I know just how she must feel.
I simply would not have the heart
To go home and prepare a good meal.
Her husband might look better fed
And be able to preach better too,
If she'd miss a sermon once in awhile
To stay home, and cook something real.
Where were her guests from, I wonder,
And did she tell you who?
Oh indeed? "A wonderful dinner."
The guests were your husband and you.

No, I didn't get there last Sunday either.
That day it rained, and I can't go out in bad weather.

Oh yes, we did go over to Jane's,
But then I went in the car.
I'd like to have been there at church,
But I just couldn't go that far.
When was I there?—well let me see,
I guess it's been quite a spell.
Last winter I wanted to go
But then Jim wasn't so well.
My feet have bothered me some since then,

And quite often I have a headache,
And after a party on Saturday night
I simply can't stay awake.
There's always something to keep me away.

For one thing, Jim's not had much work here of late,
And I simply won't go and not pay.
Oh yes, the minister's been here to call.
He says money shouldn't keep me away,
But I notice they never ignore me
When the ushers are passing the plate;
And people look at me queerly,
And I know just what they say.
We did buy that car, and fix up the house,
So I should think they could see

*Mrs. Sitler's husband is C. E. Sitler, minister of the First Evangelical and Reformed Church, Bellaire, Ohio.

We haven't much left to give to the church,
No matter how much we would like to pay.
I hate for the children to miss Sunday School,
But you know how the children are.
It's awfully hard to enforce the rule
When they always come back at me
With "Why don't you go, Mother?"
And I simply cannot make them see
That regular Sunday attendance
Isn't so necessary for me.
I used to be there every Sunday.
I really hated to miss.
And I can't get used to the thought
Of my children acting like this.
It must be the teachers are careless,
And don't put in the time that they should,
For my children will simply not go,
And I do so wish that they would.
Oh yes, I'll be there, but I don't want to promise.,
For something might keep me at home.
If ever I'm not quite so busy,
I'm certainly planning to come.

THE WORLD'S GREATEST OPTIMIST

We try to make life endurable by a variety of interesting devices the chief of which is the resort to gay and nimble wit and humor, of which the late Will Rogers may be chosen as the most outstanding example. Symbolically, Will Rogers is the American version of Dean Inge. He says in jest what "the gloomy dean" says in seriousness. Both point us to our follies, the one that we may laugh at them, the other that we may mend them. The humorist is the world's greatest pessimist; he assumes that we can do nothing about our miseries so he helps us to endure them by making us laugh and thus creating the illusion that we have transcended them. "The gloomy dean" is the world's greatest optimist; he assumes that we are able and willing to overcome our miseries once he has laid bare their nature. Should you go to a Will Rogers with your problem, he would help you by making you laugh at your wounds and so creating in you an illusion of transcendence. Should you go to Dean Inge and take him equally seriously, he would put you in touch with inner resources you did not dream you had and send you away expanded in your powers because brought into the presence of the Eternal. From *Personal Triumph* by Miles H. Krumbine; Harper & Brothers.

"WE WOULD SEE JESUS"

There is a story—I do not know its origin—of a minister who had been so busy about many things that his chief business had been neglected. One Sunday he found a note on the pulpit on which were written the words, "Sir, we would see Jesus." His first reaction was one of angry irritation at the anonymous message, but in his conscience was a still small voice accusing him of having failed to reflect Christ to his people. Quietly and sincerely he examined his personal life and took stock of his ministry. No reference was ever made to the note, but he began to center his thinking and his work about the Person and teaching of Christ. A little later he found on his pulpit another note: "Then were the disciples glad, when they saw the Lord." From *Monday Morning*, Article by Walter Dudley Cavert; General Council of the Presbyterian Church in the U. S. A.

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The Value of Little Things

By Eugene H. Bronson*

God has chosen the weak things of the world to confound the things which are mighty. 1 Corinthians 1:27.

LIFE is made up of little things. A ray of light—a little thing but it can brighten the darkest corner. The fragrance of a flower—a little thing yet it may flood the heart with the fondest memories.

"A bird's song is a little thing—
I hear it—and behold! 'tis spring.
Winter is gone, and the world is new.
I am aware of much to do.
My heart like the birds begins to sing—
Yet that song was a little thing.

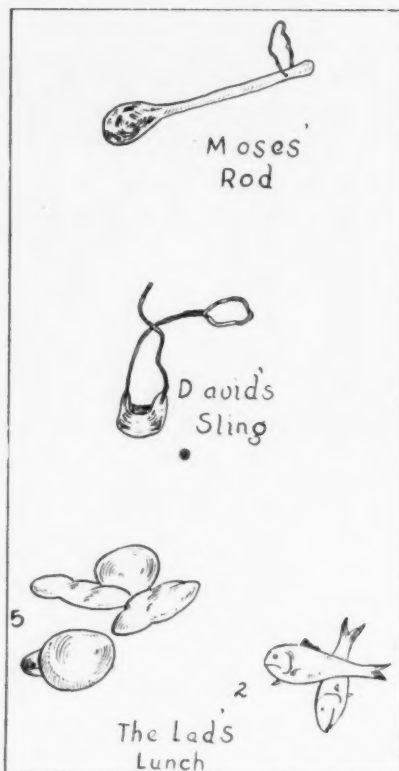
"A child's smile is a little thing—
Yet know ye that the Child is King.
All that the future may have in store,
All that's important gone before,
The world perforce to him must fling—
Yet that smile was a little thing."

Large things are made up of small things, or as geometry would say it, "The whole is equal to the sum of its parts." Mountains are made up of grains of sand. Oceans are filled up with drops of water. Years are ticked off by seconds. Individuals make up society.

We must not, we dare not, despise little things. An infected adenoid can take a life. Serious illness may result from a neglected cavity in a tooth. It is foolish to ignore little things because of their size. The magnitude of a thing is not always the measure of its power. We look at a war tank and exclaim, "What a huge instrument of destruction!" Yet the tiny germ known to science as tubercillus is so small that it has been estimated that nine hundred can find room on the point of a sewing needle. But these minute germs take their toll in more lives each year than the largest tank could do when in action.

We live in a world where life's greatest gifts and sweetest blessings are to be found in little things. Restful sleep, satisfying food, daily work, all these help make life worthwhile. Without them jewelry would be as so much junk and palaces like prisons. But the real value of little things is not in themselves but in their usage. When used for the Lord, little things become great, insignificant things take on significance, and unimportant things grow important. The Bible places a premium upon little things when consecrated to the service of God.

First, let us look at Moses' Rod. Moses was the shepherd for Jethro, his father-



in-law. Like other shepherds he carried in his hand a rod. This weapon was carefully chosen, a straight young oak tree being rooted up for this purpose. The bulb at the root was shaped to make the head of the club. Nails were sometimes driven into the head to make it a more formidable weapon. After the handle was smoothed and trimmed, a hole was made near the end through which was tied a leather loop. By this loop the rod was carried in the hand, hung from the wrist like a riding whip. This rod was sometimes used for correcting the sheep, but its most universal use was as a club to beat wild beasts, thus it proved a rod of comfort to the sheep. At the close of the day it served another purpose, namely counting or "roding" the flock at the sheepfold. Such was the weapon that Moses had in his hand when God stopped him by the flaming bush to call him to be a leader of bondaged Israel.

Moses made one excuse after another to escape the responsibility of leading God's Chosen People out of Egypt into the Land of Promise. One excuse he gave was that the Israelites themselves would say that the Lord had not appeared unto him. "Jehovah said unto him, What is that in thy hand? And he said, a rod." (Exodus 4:2) Then God proceeded to work a miracle with this

common club of the shepherd. He further commanded Moses by saying, "And thou shalt take in thy hand this rod, wherewith thou shalt do the signs." What signs? The ten plagues; the dividing of the Red Sea; the smiting of the rock to bring forth water; the upholding of the rod to defeat Amalek. These were some of the signs wrought through the rod.

When the "rod of Moses" became the "rod of God," a common thing was glorified. "And Moses took the rod of God in his hand." (Exodus 4:20.) Before its consecration unto the Lord it was an oak club used to help tend sheep. After being set apart unto God, it was a mighty instrument used to work miracles. What made the difference? Was it not the use to which it was put? Was it not the giving of it unto the Lord for His service?

II

Let us look at another striking illustration of a little thing made valuable—David's Sling. Because David tended sheep, his father's sheep, he was familiar with the shepherd's sling. This part of a shepherd's outfit was made of goat-hair. A diamond shaped piece of skin was slit in the middle to form a pouch for the stone.

Hours of practice must have made David proficient in the use of the sling. Perhaps it was with this weapon he slew the lion or bear that harassed his flock. But as practice makes perfection so patience brings its reward. David had a chance to use his talent to the honor of his God.

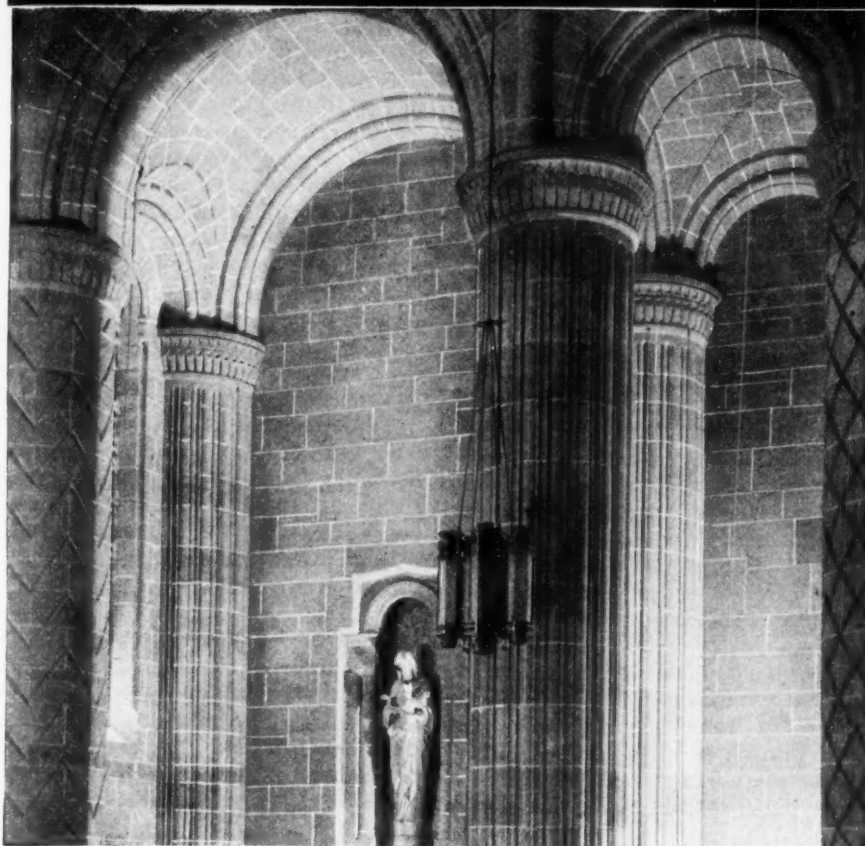
While David was taking supplies from home to his brothers fighting at the front, a Philistine giant, Goliath by name, came out of the enemy ranks defying the Israelite army. David inquired, "For what is this uncircumcised Philistine, that he should defy the armies of the living God?" (1 Samuel, 17:26.) To his mind Jehovah was the God of the Israelites, and any defiance against them was a challenge to the power of God. In the name of the Lord he would accept the challenge. This he told Saul, the King. His answer to the king's ridicule was, "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." (1 Samuel, 17:37.) Rejecting the untried armor of Saul, he went forth in the might of the Lord. Advancing to a brook, he selected five smooth stones which he pocketed in his

(Turn to Page 25)

*Belmont, Vermont.

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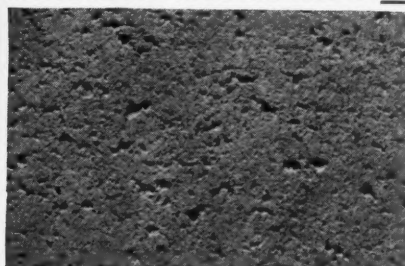
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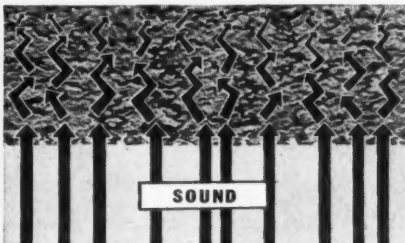
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Mountain Children

By Alva W. Taylor*

THE purest Anglo-Saxon blood in America is in the southern Appalachian mountains. Here dwell five million Americans, a majority of them on a plane much like that of our colonial ancestors. They are not an inferior people, but an isolated folk living in remote coves and mountain valleys or on the poor soils of the plateaus, and retarded in their economic and social life as a result of isolation. They are a proud, hardy folk, careful about "strangers," loyal to friends, religious, clannish and retarded in their culture only as are all isolated or provincial people.

The mountains are a land of children. The average family is from one to two members larger than in the cities or richer lowlands. They live much out-of-doors and, where there is ample food, are ruddy and lovely to look upon. But in whole counties every fifth child under fifteen years is not in school. In four counties surveyed, out of every one hundred children between ten and fifteen, ten could neither read nor write. This is not because their parents do not care; it is because they have no shoes, clothing or books.

"Save the Children Fund" kept three hundred little ones in school in one county last winter simply by supplying them with shoes when they had none. One of the workers said: "If I live to be one hundred I will never forget seeing delicate little girls walking to school in mud barely melted from frozen ground, barefoot and with no wraps. Little 'Blue Eyes' has been running to keep her 'feet from getting too cold; now she has shoes from your shipment.'" "Save the Children" last winter sent in tons of clothing, supplied by those whose children had outgrown them; it kept several thousand in school by supplying shoes; and it has in the past two years supplied more than 20,000 text books to children who had none.

There are among these five million of our "contemporaneous ancestors" not less than a million children in need. A majority of them came into the world without the help of a doctor, and many of them negotiate all the ills of childhood without seeing one. The average American family has twice as much per person for food, three times as much for clothing, from four to five times as much for health, education, reading and recreation, and fourteen times as much for insurance (these figures from actual surveys). In twenty-one mountain counties there is only one physician to each 2,500

people—less than one-third the number required—and even then hundreds live so far from the doctor that the cost of a call is prohibitive. The writer recently visited a beautiful cove with scores of cabin homes, but thirty-two miles from the nearest doctor. When asked what they did when ill the reply was "mostly we just suffer." Forty miles away is a mountain school that would gladly cooperate to supply student workers who would conduct a community house if "Save the Children" or some other philanthropic organization could support a nurse; and the people would build the community house with enthusiasm.

These people love their mountains and cling to them and their cabins as if there were no better world beyond. Perhaps for most of them there is no better world beyond, for when they leave they have little capital and must go to coal mines or factories—as they have by thousands—only to suffer from poor wages, part-time work, crowded living conditions and the loss of that freedom they so dearly love on their little hillside farms.

It is not easy for people who have lived in isolation for from six to eight generations to "pick up and leave." They become habituated to their environment, they love their hills, they are bound by family ties, by tradition, even by an attitude of superiority toward those who dwell in crowded towns; and they have no experience of the better things of life.

The hope of their morrow is in the children and the hope of the children is in health and education. This "Save the Children" comes to give them. It has supplied not only shoes, clothing and school books, but hot school lunches, medicines and the oversight social workers can give. It keeps them in health and in school and gives them an outlook upon a fuller life. Many will thus go to richer lands and many will learn how to improve things at home, for even the mountains are not without resources once a better way of life is learned.

KINGDOM SERVICE

His servants shall serve him. Revelation 22:3.

We are here as apprentices to learn the art of service. No grief, no loss, no stern discipline, no dreary failure, no misery of death, but shall one day find its compensation in that great fitness for service which it shall have wrought out in us. "Who, then, is willing to consecrate his service this day unto the Lord?"

—Mark Guy Pearse.

*Educational Director, "Save the Children Fund."

Little Things

(Continued from page 22)

shepherd's bag. With his sling in his hand he went forth to meet Goliath.

The man-mountain was wroth at the insult of a small lad coming out to fight him, a warrior since his youth. To his angry curses, and disdainful threats, David calmly replied, "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast reproached." (1 Samuel, 17:45.) David was not alone, for God was with him. His sling was as powerful as the arm of God. Conscious of this Unseen Strength, he steadily advanced into danger, shouting at the giant that this day would Jehovah deliver him into his hand. God did just that. Pouching the stone, whirling the sling, David ran to meet the Philistine Challenger. At the right second, the stone flew free from its hiding place to lodge in the forehead of the enemy. "So David prevailed over the Philistine with a sling and with a stone." (1 Samuel, 17:50.)

Was David's sling so fine or was his talent so great that it made such a difference? No! It was no finer than any other sling, nor was his talent any greater than that of other lads. But when this small talent was utilized to the glory of God, then it became valuable. David said this same thing, only in another way, "I will smite thee . . . that all the earth may know that there is a God in Israel . . . for the battle is Jehovah's." (1 Samuel, 17:46,47.) Thus David's shepherd sling became the instrument of the Lord to slay the enemy of His people.

III.

Let us skip over other Old Testament illustrations and look in the New Testament where we read of the value of A Lad's Lunch. Toward evening, as Christ sat teaching a large group of people on the mountain-side outside the city of Bethsaida, the disciples came to Him and said, "Send the multitude away, that they may go into the villages and buy themselves food." (Matthew 14:15.) But Christ having compassion on the multitude, urged his faithful followers to feed them. Philip hastily estimated that forty dollars' worth of bread would not be enough for each to have a little. Andrew reported that there was a lad there with a lunch of five barley loaves and two fishes, but what was that little lunch when compared to Philip's estimate?

Christ, knowing His own divine power, instructed the people through His disciples, to sit down on the grass in groups of fifties. When this was done Jesus took the five loaves and the two fishes, and after offering thanks unto the Father for His provision, He distributed

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ALEXANDER MACKIE, Pres.

them among the people. When they were satisfied, the scrap pieces were picked up, filling twelve baskets. All had plenty to eat, yet there was much left over. "And they that did eat were about five thousand men, besides women and children." (Matthew 14:21.) The glory of this miracle! The lad's little lunch of five loaves and two fishes, in the hands of Christ, became the means of feeding over five thousand people. Thus a small gift, worth but a very few cents, when placed at the disposal of the Lord, was multiplied to the equivalent of fifty or sixty dollars. Christ was able to use this small gift to His glory.

Who can say what little things are worth when consecrated unto the Lord? Through their consecration Moses' rod became God's rod; David's sling became the Lord's instrument; the lad's lunch became Christ's feast. What have you to offer the Lord? Is it a common thing? God will glorify it. Is it an ordinary talent? God will magnify it. Is it a small gift? God will multiply it. Do not hesitate to serve the Lord because your talent may be ordinary or your gift small. Remember that, "God hath chosen the weak things of the world to confound the things which are mighty." (1 Corinthians 1:27.)

WHAT SHALL WE DO?

Lord, what wilt thou have me to do? Acts 9:6.

Every relation which we occupy hath its duties; every hour with which our lives are lengthened out hath its divine purpose.

—William Mountford.

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What Can We Believe About Ourselves

By Roy L. Smith*

"What is man that thou art mindful of him?" Psalms 8:4

THE most interesting study in our world is the study of ourselves. No other subject is half so fascinating as the nature of man. At least a dozen great sciences center about him. Physiology is the science that studies his body and its processes; psychology is the science that studies his mind and intellectual processes; sociology is the science that studies his habits as he lives together in communities; pathology is the science that studies the diseases of which he is the victim; etc.

There can be no understanding of our universe without an understanding of man, for he is the outstanding fact with which we have to deal in our world. Moreover, no other subject is so popular. Books on psychology and sociology, if written in language that the plain man can understand, are among the best sellers. Everyone is interested in knowing "Why we behave like human beings."

It has become popular, of late, to hold humanity in contempt. Our critics are numerous and voluble; their criticisms are scathing and vitriolic.

Humanity has been described, for instance, as a complete failure in the science of politics. The various so-called "radical" movements, no matter what their particular political theory, are agreed that man, thus far, has been an utter failure, so far as his efforts to govern himself are concerned. Our economics are under serious condemnation. The capitalistic system, under which we have operated for centuries, is declared to be an absolute failure because it has not distributed the good things of life equitably. Revelations of the machinations of the international munitions merchants, and the disclosing of graft in high places, have undermined confidence in the moral integrity of nations.

There is widespread despair concerning the very nature of humanity. Millions believe that the race is incapable

of redemption; that selfishness is too deeply ingrained in the nature of humanity to be eradicated; that the influence of our brute ancestry can never be shaken; that lust is so much a part of us that we can never be made clean. Not only do they believe that our feet are clay, but that our hearts also are clay.

There are those "intellectuals" among us who are utterly cynical. "Man is an ape who chatters to himself of kinship with archangels while filthily he digs for groundnuts," is the opinion of one popular philosopher. "Man is a sick fly taking a dizzy ride on a gigantic flywheel," asserts another. "Man's life has no more meaning than that of the humblest insect which crawls from one annihilation to another," declares a third while still another affirms with great solemnity, "Men are but tiny lumps of impure carbon and water, of complicated structure, with somewhat unusual physical and chemical properties, (who) crawl about for a few years until they are dissolved again into the elements of which they are compounded."*

It is not difficult to understand this viewpoint, even though we do not sympathize with it. Man's body is an easy victim of the elements, a few degrees of temperature one way or the other being sufficient to bring death. A tiny drop of poison from a black widow spider, or a tarantula, and he dies in agonies. He is no match, bare-handed, for the wild beasts of the forest and jungle.

Mankind's greatest engineering achievements are, after all, comparatively speaking, insignificant. The Hoover Dam or the Panama Canal are but mere scratches on the earth. Our tallest buildings and greatest cities would not be visible from the moon through the largest telescope yet built.

Man's position in the universe is infinitesimal. The psalmist, looking out upon a sky containing a few thousand stars, felt his own diminutiveness and exclaimed, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of

him?" The modern astronomer, with his powerful telescopes revealing universes of which the psalmist never dreamed, may be forgiven for feeling that man is less than even a speck in a space so vast.

The race's blunders are disheartening, to say the least. After six thousand years of slaughter, we still go on making war and, today, immediately on the heels of a conflict that came near being the suicide of civilization, we are making feverish preparations for the next war which shall be bigger and more brutal than ever. We suffer along with diseases which take their toll by the hundreds of thousands because we will not protect ourselves by even ordinary precautionary measures. Poverty is more widespread than ever in spite of the most brilliant achievements in the field of science and invention.

The thoughtful man who grows discouraged over the race, is not without reason for his attitude. Humanity has done much to earn the contempt of its thinkers.

What is Man?

Any answer to the question, "What is man that thou art mindful of him," must be several answers.

First of all, he is a member of the animal kingdom. He has much in common with brutes and beasts. A microscopic examination is necessary to distinguish his blood from that of the ox. The most accurate measurements by delicate instruments are required to reveal the difference between many of his organs and those in use by the lower orders of life.

As a member of the animal kingdom, however, he is equipped with a body that, in its total powers, is the most perfect thing in all the universe. Other creatures excel him in certain particulars as, for instance, the robin with its delicate sense of hearing, or the deer with its amazing sense of smell. But in its total capacity, its beautiful construction and infinite adaptations, its wide usefulness, the human body is without an equal.

Consider, for a moment, the amazing thoroughness with which man's body is equipped for the tasks assigned to it. There is nothing in all creation, for instance, that will compare with the human finger with its delicate sense of touch and capability of skill. Then there are the workshops and laboratories called the "vital organs," each one of which is of intricate design and superb

*This sermon is taken from Dr. Smith's volume, "What Can We Believe?" published by the First Methodist Episcopal Church, Los Angeles, California, of which he is the pastor. It is used here by special permission.

*Quoted by Ernest F. Tittle in "A World That Cannot Be Shaken"—(Harpers) page 22.

efficiency. Day after day through long years the body goes on repairing itself, eliminating waste, acquiring skill and maintaining vast resources of energy.

In the second place, man is endowed with a superior intelligence. Not only does he have power to observe facts, but also the intellectual capacity to distinguish between them. Unique in his intellectual endowment is his ability to ask "WHY." Herein lies his capacity for progress and improvement. Not content to accept life as it is thrust upon him, he asks "why," discovers reasons, uncovers laws, utilizes them and produces new conditions more to his liking. His curiosity is his salvation. In intellectual capacity he is without comparison or competition in all of creation.

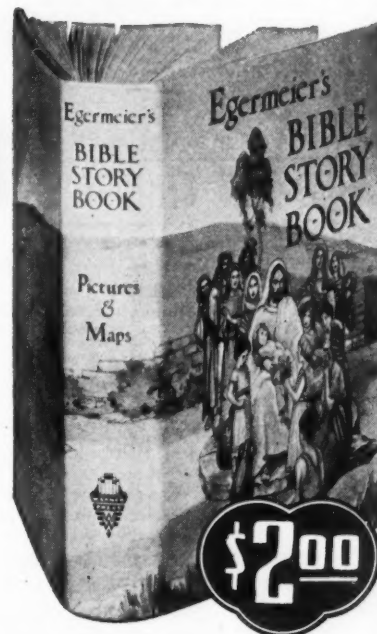
As a direct result of this intellectual capacity man has the ability to improve and grow. The humming bird's nest shows no improvement from one generation to another. Ancient honey-combs discovered in China show that the bee has not made any improvement in his engineering design in at least twenty-five thousand years. Man, on the other hand, begins by building a rude hut on a river bank and eventuates in a Taj Mahal. He begins with a tom-tom and goes forward to a Wagnerian opera and a Beethoven symphony. He begins by scratching crude drawings on the walls of his cave high up on the mountain side and emerges with a Titian or a Raphael, or even a Sistine Chapel. He begins with a crude stone altar in the deep woods and finally kneels to worship in a Notre Dame, a St. John the Divine or a St. Peters. This ability to grow and improve sets man apart in this universe as a creature without a rival.

In the third place, he is endowed with creative ability. Out of his laboratories have come colors, shades and tints that have never been found in nature. From coal tar, for instance, he has extracted more than four hundred different dyes. He has perfected foods that have no counterpart in nature. By pitting one natural force over against another he has found a third and used it to the accomplishment of his own ends. In his power to create he shares in the nature of divinity. It is no exaggeration to say that when man appeared in the process of creation, something new had appeared.

In the fourth place, man is endowed with a moral nature. He is driven by a strange inner power which impels him to one course of action and forbids another. Some mysterious authority which does not appeal to any authority, but speaks with relentless finality, holds sway over him. We have called it "conscience." Genesis calls it "knowledge." But by whatever name, it is the most powerful influence in his existence.

The moral nature with which man is

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endowed enables him to throw the whole weight of his personality in on the side of a great moral cause like justice, truth, honor, or freedom. The cynic may say that other creatures have this moral nature, and cite the faithfulness of a dog or the loyalty of a horse; and it is true that many noble qualities appear throughout creation. But the similarity is only superficial. The brute will battle for its young, but a man will battle for other men's children. The beast of the forest will defend its lair, but a man will fight for another man's home, and for another man's right to own a home.

Man in the Universe

Year after year the scientists are moving the horizons of the universe back farther and farther. They speak in terms of billions of trillions of light years of space until the human mind loses all power to conceive of stellar distances. The very vastness of the universe seems to dwarf man into absolute insignificance.

"Astronomically speaking," says one scientist, "man is unimpressive," to which some clear thinker replied, "Astronomically speaking, man is the astronomer." The ability to measure space makes man greater than space itself. It is more impressive to be able to meditate upon the facts of the mountain than to be the mountain.

Human personality, then, is the most impressive fact in the universe. So far as the astronomers have any evidence, our planet is the only place in the universe where it exists. There may be other places, or other globes, on which life and personality appear, but scientists have not found them. Therefore, instead of dwarfing man into insignificance, the vast spaces of the universe exalt him, for our earth becomes the moral center of the universe. Here on this tiny planet there is to be found the most precious thing in the whole universe—human personality endowed with moral judgment.

Character, in turn, is the supreme achievement of personality. Great as is the skill that may be attained, and impressive as may be the capacity of the race for knowledge, still the greater achievement of personality is moral character—the power to stand alone with truth, the willingness to suffer for an ideal, the readiness to labor for a noble cause, the exaltation of honor, and right above physical comfort, the dedication of all one's life and powers to the highest and best one knows.

The world in which we live is not an ideal place, by any means, for physical comfort. A very large proportion of the earth's surface is desert. There life becomes almost inconceivably hard. Vast areas of our world are decidedly unfriendly to life with heat, cold, disease

and topographical conditions laying excessive burdens upon mankind. There is no place free from calamities and disasters that come upon us without warning, exacting tragic toll.

Neither is our world calculated to encourage the hope of life with ease. The soil as to be tilled at the cost of great labor and pains. The mountains have to be assaulted before they will yield up their treasures. Floods must be controlled, epidemics must be stamped out, swamps must be drained, rivers must be bridged. Mankind, everywhere, is in a life-and-death struggle with the elements. Eternal toll and vigilance is the cost of life.

Though our world is not friendly to comfort and ease, it is an ideal world on which to grow superb character. The needs we face every day make demands on our resourcefulness, the dangers all about us call out our courage, the vast forces that lie just under the surface challenge our intellect and defy our will, beauty everywhere calls out our appreciation, the struggles of the race against the elements create a need for brotherhood. If we were to design a world calculated to foster the development of nobility, generosity, idealism, courage and honor, we could not improve upon the world we live in. It is of enormous significance that the world we live in is perfectly adapted to the development of the best of which we are capable of becoming.

The record of the race is full of the names of those great ones who have achieved great character in this world. From the most remote places to the foremost, we find those who have triumphed gloriously over difficulty. Our literature is filled with the creations of those who have thought great thoughts, conceived transforming ideas, created new beauty, discovered significant laws, advanced redemptive ideas and fostered lasting reforms. Great heroes, great lovers, great idealists, great saviours crowd the pages of history through all the centuries. The fact that millions have lived greatly is evidence that millions more may do so. Our world is friendly to greatness!

God and the Individual

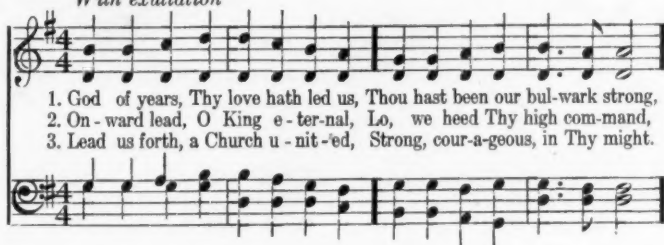
"I find no difficulty in believing in a Divine intelligence who has created this world, but I find it utterly impossible to believe that that Intelligence is in the least interested in me," said a young medical student, with a great wistfulness as he leaned across the pastor's table in a private conference. This is the question that is troubling thousands of thoughtful young people. And the question is a fundamental, basic one. We have not answered our question of the theme unless we have answered this one—"What can we believe about God's care for the individual?"

GOD OF YEARS, THY LOVE HATH LED US

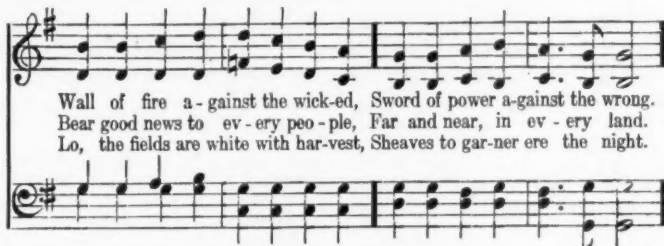
(Centennial Hymn, 1837-1937)

Jay Glover Eldridge, 1936
With exultation

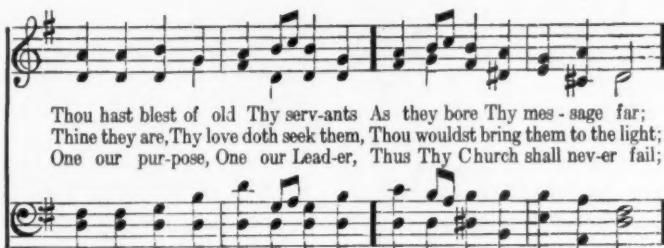
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HYMN TO JOY
Ludwig van Beethoven, 1824

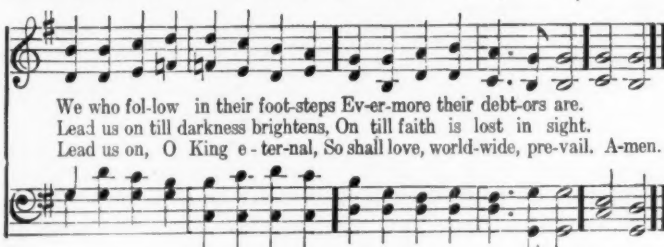
1. God of years, Thy love hath led us, Thou hast been our bul-wark strong,
2. On-ward lead, O King e-ter-nal, Lo, we heed Thy high com-mand,
3. Lead us forth, a Church u-nit-ed, Strong, cour-a-geous, in Thy might.



Wall of fire a-against the wick-ed, Sword of power a-against the wrong.
Bear good news to ev-ery peo-ple, Far and near, in ev-ery land.
Lo, the fields are white with har-vest, Sheaves to gar-ner ere the night.



Thou hast blest of old Thy serv-ants As they bore Thy mes-sage far;
Thine they are, Thy love doth seek them, Thou wouldst bring them to the light;
One our pur-pose, One our Lead-er, Thus Thy Church shall nev-er fail;



We who fol-low in their foot-steps Ev-er-more their debt-ors are.
Lead us on till darkness brightens, On till faith is lost in sight.
Lead us on, O King e-ter-nal, So shall love, world-wide, pre-vail. A-men.

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Presbyterians of the U.S.A. celebrating one hundred years of missionary work join in this new missionary hymn.

In answering this question, let us look at a small group of fundamental facts.

First of all, life itself is a priceless thing. In spite of all the brilliance of modern science the scientists have never yet succeeded, in an authenticated case, of producing life from the lifeless in the laboratory. Between the living and the lifeless there seems to be a great gulf fixed. But let it never be forgotten that, if scientists ever do succeed in producing life from lifeless material, it will be only because intelligence has been injected into the equation.

By whatever process life came into existence, the fact that it did emerge is a fact of overwhelming importance. If we are alone, as living creatures, in a universe so vast, then that fact is even more impressive and the race needs to learn that we have no life to spare!

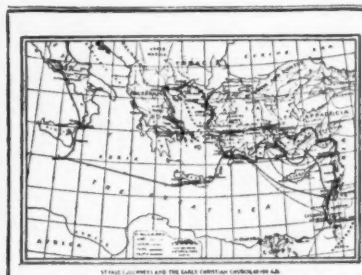
The tremendous cost of life, the millenniums that were necessary to bring life into our world, the enormous possibilities of human life—all this means that the cost of life has been so huge that it is not something to be wasted or ignored.

In the second place, humanity stands guard over life with a devotion unequalled by any other sentiment. Let it become known that human life is in jeopardy and all the crowd stands breathlessly awaiting the outcome. The most cultured and civilized man will risk his own life to save the life of some child of the forest or jungle. The whole world anxiously awaited every word concerning the probable hopes of the Dionne quintuplets. The fate of the Lindbergh baby was a matter of international concern. All of humanity is on

(Turn to Page 32)

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By Grant Mason*

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Every young minister, no doubt, soon after he undertakes his professional duties comes against that distressing problem of the funeral fee. Against accepting it his whole spirit rebels, at first. At the funeral bier he wants to stand as a friend, rather than a professional spokesman of sympathy. He wants that to be a service of love rather than profit. And for these reasons he would like to escape from those people who kindly proffer and gently insist that he have a "token of their appreciation."

But as the years go on and he sees the futility of getting across to his members the idea, and, as he sees the unchurched accepting his refusal of the funeral fee as an escape mechanism for them to avoid giving anything to the Church at any time, the young minister begins to weaken. He hesitates to make his members "sore" by refusing their offered token, he does not want to make them selfish and self-centered by not being able to express their appreciation. He accepts their funeral fee. And as for the unchurched he begins to think he would like to treble the funeral fee inasmuch as they never give anything to the church anyway.

And so his thoughts and his actions go from funeral to funeral. His spirit never quite finds its rest. The problem continues perpetually with us. And so another young minister sits up to write another statement about it.

He like others had been troubled over the funeral fee. Principally his trouble was that he feared if he took money for the funeral service he would become coarse about the whole thing. He was afraid he would lose his spontaneous sympathy for the bereaved. He saw approaching that time when he would begin to welcome funerals as a source of revenue. And the anticipatory conditions did not fit in with his conception of what a minister should be.

So, he finally compromised the matter with his conscience. Not by giving the

fee to the church, for this would obviate the intent of the giver to make it personally to him, not by giving it to his wife for hats and shoes, for this would turn it as a gift born in the deepest spiritual relationships into a mundane and material thing, did he compromise the matter with his conscience. This young minister compromised the matter by turning the spending of these tokens into building up his library. Now, there quickly arose before his mind the same grave dangers that beset his converting these tokens into hats and shoes—that he become material in his thoughts of the funeral fee. He, therefore, added a condition to the purchase and use of the book, namely, that the book should be autographed by the relative of the deceased one and to the departed's memory. In other words a memorial of that life was being set up. And as such the associations between the minister and the departed one were being continued indefinitely because of the token given the minister.

And he believes that, thus, the influence of the dead has gone on in his life to caution him, to encourage him, to sober him, to comfort him, to constrain him, to be a support to him in his future ministry. For each time this minister reaches up to take a book down from the shelves he opens to the fly-leaf page and there he meets a friend of many years standing, though long since dead. The faults and fine things of the life of the deceased friend come back in a flood of memory. They cause him to reflect upon life. These friendly recollections prove to be a great help to him in planning his life. And he goes down the highway of life in the company of a concourse of many friends who though dead, yet, live for him.

Among the friends this minister meets as he sits in his library, reading and studying, are these:

Here is a young girl who lost her husband in a gruesome auto wreck and burning. The aunt and uncle subsequently presented a volume of Weymouth's Translation of *The New Testament in Modern Speech*. Within the cover they wrote these words,

"Remember God has bestowed on you mental and moral powers of unlimited

cultivation, therefore spare no pains to cultivate these noble faculties to the fullest extent."

The first page inscription of *Preaching Values in the Old Testament* by H. L. Luccock recalls the incident of a somewhat aged husband and father. At his funeral there was a United States Congressman. Oh, how the young minister yearned to take "pot shots" at the Government in that funeral sermon. But he didn't.

This girl quoted Emerson after her father was buried. "O friend, never strike sail to a fear. Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision."

This simple inscription "Presented by W. J. L. and E." brings to mind those many winter evenings at the fireplace of an old man with white hair and his faithful maiden daughter who gave up her own pleasure for his comfort.

When her most loved son died this old woman wrote in the book she gave:

"Make the world a bit more beautiful and better because you have been in it."

She was almost blind. Ofttimes the young minister sat of an afternoon reading books with her—she being the listener. Nor, in spite of her blindness, could he conceal from her the fact that sometimes his head nodded and he was disposed to fall asleep as he read. She was an invaluable friend to him. She sat unseeing but attentive throughout his Sunday morning sermon. She prayed for him and the church.

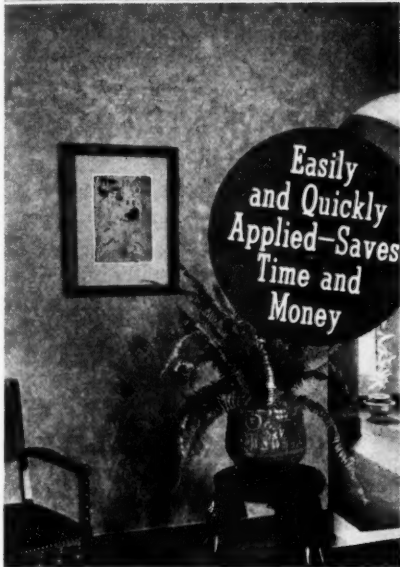
The good Elder, whom the next book memorializes, lacked vision awfully when it came to directing the Church Choir—or so the young minister thought. But he could grow pop-corn, which was more than the young minister could do.

A memento to a redheaded, giant of an Elder. He once told the young preacher that he had overspoken himself—that that was the reason he had been asked to resign from the pulpit. But he later had him recalled to conduct a red-headed Elder's funeral. The young minister believes he was a friend, though at first he couldn't see it.

And here is one of those closely interwoven Swedish families who live for each other. This now deceased mother was the pet of the whole family. Her body, however, was not yet cold until her

*Minister, Central Presbyterian Church, Peetersburg, Illinois.

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children, maiden daughters and a bachelor son, had begun to shower their affection on the father. They must have someone to love and love deeply, these family minded people. How lonely it must be for the last one of such a closely integrated circle. Is the beauty of their domestic love sufficient compensation to permit them to shut out the rest of the world, as they seem to do? And how they can bake Swedish foods!

* * *

And here's the old Scotch mother. Always worth a pastoral call just to hear her brogue. And true to her pastor!

* * *

So many of the volumes have the names of luke-warm and indifferent Christians. He can see them all at their daily task, a painter, a retired farmer, a garageman, a dairyman—

* * *

But here is that beloved saint, a Civil War widow who knew how to tithe her small pension. The widow's mite! Surely the Man of Nazareth would find friends today, too.

* * *

And there is Chauncey—his father a drunkard suicide—his mother a child deserter—himself without much religion until middle life—no great business man—a dabbler in real estate and running a small town taxi—but in Sunday School every Sunday—a member of the Church—always at morning worship—at outs with the pastor for three months for what he deemed a wrong political emphasis in a sermon—so afflicted with an impediment of speech that not one word in ten was intelligible—a real fisherman and finally so discouraged in life that he ended his own tragic days. Surely God saw in him the sowing of a feeble, sickly plant, saw it wilt in the heat of the day, saw it revive somewhat in the refreshment of God's evening time. And now that it has finally withered and died will he cast it out on the dung-heap? Or will the sunlight of God's Eternal love cause it to raise its head in a new and fertile and eternal soil?

* * *

Here's the widow who sewed far into the night to keep her two children in food and her house from the delinquent tax list. The red-headed Elder said the minister overspoke himself when he said, "The Church would have no financial difficulties if those in high places tithed as faithfully as does this young widow, Anna H."

* * *

Grandma Gardner, a pioneer saint out of pioneer Kentucky. Rough hewn but sturdy.

This father and mother were anxious to raise their children in the nurture of the Lord. The father, before he had completed his child raising task, was gored by a bull. Since that time, six years later, the children are fulfilling his

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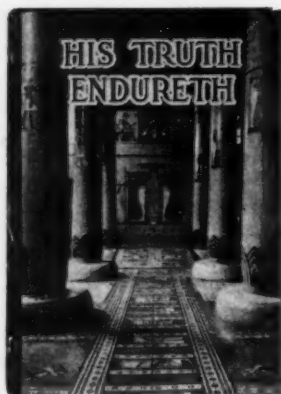


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highest desire for them. The son now runs the large farm for his mother. These good people would never let the young minister come into their home without a smile on his face.

On the fly-leaf of this book there is a widow who lost confidence in bankers because one banker worked off some poor securities on her. She was almost blind. Others had to tell her what was going on.

And here in Bruce's *Training of the Twelve* is the church janitor—now a doorkeeper in the house of the Lord. So many Sunday mornings the young minister spent an hour or two down in the boiler room before Sunday School time, just talking. The janitor was not important about town. He was quiet. He didn't give much to the church, though he was a member. He didn't have much in life, except a good wife, a house and a good son and a good daughter. Then one day he sold the oil-rights on some land of his in the Panhandle of Texas. The next Sunday his five dollar a year subscription went up to \$100, a sizeable pledge in that church. He gave his son and his daughter each a farm. He continued to live in his simple little home. He continued to keep the church clean and to regularly attend services.

Then comes a small volume but in it is an important name. All wrapped up in this name is the one-man church. But a few years of patient and painstaking maneuvering finally opened the door for others to do the Lord's business in His Church. Nor was the Lord's intervening hand of death the sole cause—everyone worked to accomplish the Lord's will in this case.

This poor fellow died in a poor house because he couldn't leave liquor alone.

This old man was ninety-eight years old when he died. His sons and daughters,

all unmarried, quarrelled like cats and dogs even before he was dead.

This last volume, *Hasting's Dictionary of Christ and the Gospels*, bears an important Gospel message, even on its memorial fly-leaf. There is written the name of a grand old Christian man, who was forty-three years superintendent of the Sunday School. Beneath it are the names of his wife, who, though stone deaf, sits every Sunday in her pew to "hear" the Gospel preached; a fine Christian daughter who sits on the organ bench and plays her heart out for the Lord she loves; another Christian daughter who spends her time, as her father did, working among the poor children of the town; another daughter, a deaconess, who regularly takes her part of the solicitation list in the annual Every Member Canvass; another daughter who leads the women's organization; a son, who is superintendent of a large Sunday School in the suburbs of Chicago; and another son, who, though not so active in the life of the church, is nevertheless, a fine Christian man.

In his later days the old man said to the young minister, "My boy, get the strongest person you can find and make him secretary of the Sunday School. Do not use the strongest man for superintendent. Use him as secretary. He can do you more good in personal work and evangelism as secretary than any place else—if he works." The old man must have known—at least he had the experience to back up his statement.

When he was eighty-five years old he came down and started the furnace fire in the manse the day the young minister and his family moved in. The old man always did Christian things like that. We ministers have wonderful friends. We have friends in Christ.

About Ourselves

(From Page 29)

the side of any issue that preserves human life. The most terrible penalties are meted out to those who take life. In a moral universe the cry of humanity echoes above every other cry.

In the third place, every individual is an individual. With all our similarities, we are still different. No two faces or forms are exactly alike. Even identical twins are different. They do not think the same thoughts, they do not reach the same conclusions, they do not respond to the same challenges in the same way. In mental capacities, in temperaments, in physical endowments, in skill and facilities we vary widely. It is as if the Creator took a delight in individuality.

In the fourth place, the fact of the constant care given to the individual is of great significance. Day after day his body needs repair. An uncounted number of physical processes must be kept in adjustment. Modern medicine proceeds upon the theory that the body will repair itself if the cause of injury or infection can be removed. The first effort of the physician, therefore, is to restore normal conditions, in the firm confidence that the forces of the universe, working through the processes of the body of the individual, will bring about a restoration to health.

Finally, an uncounted host of individuals testify to the unshaken conviction that they have been guided in their lives, by a Providence that has worked through time and circumstances to their advantage. In the hurly-burly of life they have faced decisions that have not been easy; they have been confronted by issues that have not always been clear. Mistakes have been a conspicuous portion of their lives and much of the time they have walked in the dark, but as the later years of life come on they are able to look back over their experiences and find striking evidences of a divine guidance that has been theirs. It is not that they have found life easy, but that they have found it worth while; not that they have attained all their ambitions, but that they have accomplished moral purposes that satisfy the deep spiritual longings of their innermost being. Life looks good to them because they have achieved a destiny and developed a character.

During the first six months of 1935 the Bureau of Air commerce reports that 4,928,427 miles were flown by the regularly scheduled air lines in this country for each fatal accident, as compared to 2,969,195 miles, a fatal accident averaged over the period from 1927 to June 1936 inclusive.

BOOK BROADCASTINGS

What the Writers have to Offer

The Church

The Beginnings of the Christian Church, by Hans Lietzmann. Charles Scribner's Sons. 421 pages. \$4.00.

This volume is the first of a projected series of works on the "History of the Early Church." It is by the man who now holds Harnack's famous chair in the University of Berlin and represents the result of over forty years first-hand study of the source material. William Adams Brown and Bertram Lee Woolf, the translator of the present volume, editors of the International Library of Christian Knowledge, are presenting this book to the American public as a recent volume in that library.

It is a monumental work in the field of early church history written entirely from a European and mostly German point of view. One is struck by the fact that in the bibliography and footnotes only one or two English authors are mentioned and no American scholars. Excellent as this volume is, it is the poorer because certain things American scholars are doing are either unknown by the author or ignored.

Chapter headings are: "Palestine and the Roman Empire," "Judaism in Palestine," "John the Baptist," "Jesus," "The First Church," "The Jewish Diaspora," "Paul," "The Christian Missionary Churches," "The Roman Empire and Its Religious Life," "The Fate of Jewish Christianity," "The Sub-Apostolic Period," "John," "Ignatius," "Marcion," and "Gnosticism." It is a book for the teacher of New Testament or Church History and deals in a thorough way with the period from 40 B. C. to about 180 A. D.

H. W. H.

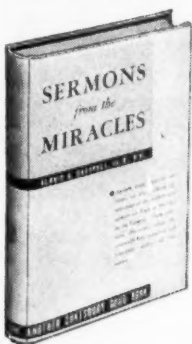
Work and Dreams and the Wide Horizon, by Louis C. Cornish. Beacon Press. 403 pages. \$2.00.

For more than twenty years the author of this volume has been doing significant executive work in the American Unitarian Association and has for the past decade served as its president. After his official retirement from that office he has continued to study the problems which confront the church and religion. While this book will be of particular interest to Unitarians, it has value for the person who is not a member of their group.

This is a book for ministers, for the author considers in this study the many problems which Christian leaders in all denominations are facing. How are we to recruit our ministry? How effective can we make our Divinity Schools? How can we make the minister's tenure of office more secure? The author's discussion of church buildings was a very interesting study for he shows how several of the large Unitarian churches have utilized the beautiful in architecture for worship. The chapter on Religious Education may bring forth some criticism by very conservative Christians and yet it has some excellent thoughts which should be a part of our practical

Christian living. Dr. Cornish considers the Social Gospel and Humanism in two chapters from a theistic point of view. His chapters on Colleges, Fraternal Meetings, International Relations, Religious Liberalism in Czechoslovakia, the Independent Church of the Philippines, are an index of the kind of topics discussed by this author. The strength,

but to some would be a weakness, of the book is that the subjects are varied, personal in some cases, and informally considered. Unitarians will gain from this book a better conception of their Association in action, while those who do not belong to that group may find a better understanding of their interpretation of Christianity. W. L. L.



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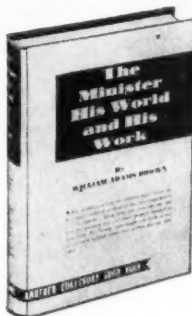
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SEPARATE LITERATURE OF EITHER ON REQUEST

Christendom and Islam, by W. Wilson Cash. Harper & Brothers. 205 pages. \$2.00.

This is a very sympathetic study of the rise, spread and decline of Islam by a Christian missionary of experience. Interesting, indeed, are his comments regarding the reason for the decline of the Christian Church in the Mediterranean area in the twelfth and thirteenth centuries. The author believes that the absence of any priestly class in Mohammedanism is one of the major reasons. The lay spirit is the thing which gave the impetus to the Moslems.

He deals at length with the similarities of Christianity and Islam as well as the difference. He finds that, in many ways, Islam is an offshoot from Judaism and Christianity. While pleading for cooperation between the two religions he feels that Christian cooperation must be with the liberal branch of Islam rather than with the orthodox.

Dr. Cash is a secretary of the Church Missionary Society of London. The lectures were originally given under the Haskell Foundation at Oberlin Theological Seminary. An appendix, giving in parallel columns Islamic History and World Events, is of value to the reader of the books and to others who wish to get a bird's-eye view of this religion.

W. H. L.

Has the Christian Church a Future? by S. Tetley. Williams and Norgate, Ltd. 6s. net.

Nineteen thirty-seven has been a year pre-eminent for general introspection on the part of Christian bodies the world over. The Oxford and Edinburgh conferences have served to throw the X-ray of honest self-criticism on the entire fabric of Christianity, and the grave questions relative to the outlook of the Christian church are being faced with commendable realism.

S. Tetley, vicar of Wortley de Leeds, England, a worthy successor of Dean Hook, has presented here a most admirable study of the essential problems confronting the Christian church. The problems which he sets forth are those which must at some time or other be solved, or the Church will inevitably fail of its fundamental purpose and mission in the world.

It was impossible even to outline briefly the difficulties discussed in this work which impair the future of the Christian church. Certain things inherited from the past, such as the doctrine of original sin and the traditional passive attitude toward pain, the idea of fatal necessity and the scheme of creation and redemption, must be modified, if the Christian church is to win the future. The author's analysis reveals the profound need of adjustment on the part of the Christian church to the wealth of knowledge contributed by modern science and philosophy.

Inevitably, in a study of this kind, which is scientific and historical, the past record and significance of the Roman Catholic Church is brought under review. If the appraisal of the Roman Church seems to be somewhat harsh, it cannot be denied that the author has first sought out and presented the best that can be said in behalf of the Roman Church's position. We believe that the learned vicar's presentation of the facts is altogether accurate, and his reasoning from the facts is logical and consistent.

That the Christian church has a future no one will deny after reading this

book. The programs of Bolshevism, Behaviourism and other isms are entirely demolished by the author, and the essential truth of religion and of Christianity set forth with a convincingness rarely equaled. The world still needs the Christian church, although the Christian church has yet many changes to make in its own constitution before it can meet the needs of the world in a satisfying measure.

W. R. R.

Christian Doctrine

The Doctrine of the Work of Christ, by Sidney Cave. Cokesbury Press. 317 pages. \$2.50.

This volume is the third addition to the London Theological Library which has been designed to bring certain subjects abreast of the times. The author of this volume needs no introduction to readers of *Church Management* who have read in the field of theology during the past decade or two. Dr. Cave is Principal of New College, London, and Professor of Theology in the University of London. This book is based upon the author's lectures given at Cambridge and at London. The scope and the method is very similar to his book on *The Doctrine of the Person of Christ*, written in 1925.

Here is one history of doctrine of the work of Christ which is both readable and scholarly—indeed a very rare combination. The author suggests to his readers that there are three main types of interpretation. He gives this simple classification in order that his readers may follow with ease his eight chapters written with a biographical approach. The first main type of interpretation he calls the "Dramatic" or "Classic" view of Christ's work, which sees in it a victory over the powers of evil, redeeming men from their tyranny. Since this view dominated the first thousand years of our history it may be, as the author suggests, called the "Patristic" view. The second type of interpretation may be called the so-called "Objective" theory of later Catholic and of Protestant orthodoxy which, with Anselm, interprets Christ's work as the satisfaction of the honor of God injured by man's sin, or, with later theologians, as the expiation of God's judgment and wrath by Christ's vicarious punishment. The third type of interpretation may be the so-called "Subjective" or "Moral" theory connected with the name of Abailard and, common in modern theology, which interprets Christ's work as the revelation in word and deed of the forgiving love of God inspiring in us love to God and man.

The reviewer is gratified to find the author using the biographical method in tracing the history of the doctrine of the work of Christ. Beginning with a chapter on the "First Three Gospels" and another on "Some New Testament Interpretations" which consider other portions of the New Testament, the author leads his readers through the first two centuries, the eastern church, the western church, and finally to the modern period with both a spiritual insight and understanding as well as excellent historical scholarship. There is a brief bibliography of six pages which will give the student further references. This is Dr. Cave's best work and a worthy addition to this popular series, The London Theological Library.

W. L. L.

THE CIVILIZED MIND

By LYNN HAROLD HOUGH, D. D.

Dean of Drew Theological Seminary, Madison, New Jersey

● *The Civilized Mind* is the second volume in Dean Hough's series *Forest Essays*. Of the first volume, *Vital Control*, the *Boston Transcript* said, "No other American preacher, at least, has risen to the heights nor visioned the breadth of the criticism of life and letters as has Lynn Harold Hough." The *Forest Essays* set forth that Evangelical Humanism concerning whose postulates Dean Hough has come to hold a position of definite authority. *The Civilized Mind* deals comprehensively and thoroughly with the fulfillment and completion of humanism in the Christian religion.

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Philosophy Studies Religion, by David Lee Jamison. Fleming H. Revell Company. \$1.50.

According to the author, this is a presentation of studies given by him to students in the Eastern Baptist Theological Seminary, preparing for the ministry, and presented in this volume to provide a text or reference book for other students.

No doubt, as the author hopes, many a pastor will find this book of practical aid in his efforts to instruct and guide thoughtful and inquiring people in the parish. As an introduction to Christian philosophy, the first chapters are practical for such use, and the scholarly survey of certain philosophies and beliefs other than Christian are clear and usable.

The chapter on "Philosophy in the Bible" brings much good material to hand for the busy pastor who is trying to help his people to an intelligent attitude toward life problems. Wisely Dr. Jamison observes, "If respectful attention is given to the affirmation of Plato, that Socrates was the first to call down philosophy from heaven, forcing it to search into life and manners and right and wrong, then careful consideration should be given to the Hebrew prophets and teachers, who claim to have brought divine wisdom to bear on human life and conduct. In any event, it must be admitted that the teaching of the Old and New Testaments has exerted a mighty influence upon the world and has greatly affected its moral life." The author's development of his study makes this section a very strong source-book for dealing with problems of uncertainty and doubt. The credibility of Scriptural authority may need no assurance for many people, but a great number in almost every field hunger for this sort of guidance.

Not quite so generally acceptable are some of the doctrinal explanations in the latter chapters, for the author will impress some readers as leaving his very fine philosophical position and pleading

less essential theological dogmas. Nevertheless, the volume is edifying, practical and useful, and Dr. Jamison has performed a distinct service for every Christian pastor.

J. J. P.

Religious Education

Boys and Girls Learning About Alcohol, by Marguerite Skidmore and Carolyn La Grange. The Abingdon Press. 158 pages, \$1.00.

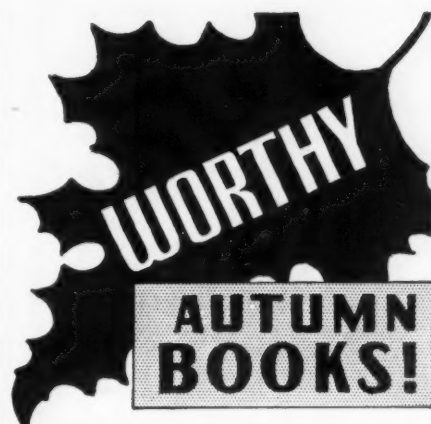
A day in which "The House of Seagram" can take such a scientific interest in the effects of alcohol upon the human system as to spend thousands of dollars to warn the public in scarehead type: "We, who make whiskey, say: 'Drinking and driving do not mix!'" is certainly a day in which the church should be seeking to give to its boys and girls a scientific understanding of these effects.

In the past worthwhile curriculum material for such study has been characterized by only one thing—paucity. There was plenty of material on temperance education but most of it was only unscientific moralizing.

With the publication of this work by Skidmore and Brooks the situation has been changed. Here is a real source and plan book for teachers of juniors and intermediates, boys and girls 10 to 14 years of age. By means of explorations, observations, art and handicraft, experiments, dramatization, games and worship they learn how alcohol hinders the efficient functioning of the human body. Without "preaching" this book most effectively demonstrates the Christian point of view in this much discussed field. Out of the experience of a vacation school has come one of the best Vacation School texts yet published.

I. G. G.

The Education That Educates, by Marion E. Cady. Fleming H. Revell Company. 260 pages. \$2.00.



THE KINGDOM OF GOD IN AMERICA

By H. Richard Niebuhr

(September Religious Book Club Selection.)

- In this book Dr. Niebuhr, who has himself interpreted American religion sociologically, points out that American Protestantism is more than a collection of sects whose variations and growth may be explained in sociological terms. Both laymen and ministers will find in this book the basis for a quickened faith in the mission of American Protestantism. \$2.00

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The purpose of this volume is well stated in its sub-title: "Evaluation of Hebrew Education as Compared with Ancient and Modern Systems and an Application of its Principles and Methods to Present Day Educational Problems."

This Hebrew education, the author declares, was that which during the reigns of David and Solomon brought about the national prosperity. This education interested the kings and queens of the earth in the day of Israel's prosperity, calling forth expressions of surprise and admiration.

Therefore, further declares the author, "wherever Hebrew educational principles and practices are given full and free opportunity of expression, the same fruitage will appear as was borne in their native land." Their children and youth were taught to be clean and strong in body, clean and keen in mind, clean and pure in heart. For such an education no price is too high to pay; no sacrifice too great to make.

The author quotes extensively from books on education ranging from the *Opera* of Isaac Newton to the work of works of Robert Maynard Hutchins and John Dewey. All of these he seeks to fit into a quite conservative attitude toward the Bible. His success in this, the reviewer leaves to the readers' judgment. The book is well worth perusal.

I. G. G.

Preachers and Preaching

Your Money and Your Life, by Whitney S. K. Yeaple. Judson Press. 150 pages. \$1.00.

The book is another in the Judson Press Sermon Series and gains its title from the initial sermon in the volume. This first sermon with three others form the first division in the book and has to do with "your money and your life." Two other divisions follow, "General" with five sermons, and "Special Days" with three, making twelve in all, or, more properly eleven sermons and a chapter on finance methods in the church.

Dr. Yeaple must be a plain and simple sermonizer. These sermons are forthright, quiet and proper. The author does daringly say that he has blessed his last war and resolves never again to call war a holy thing. He also informs us that recently he resigned his chaplaincy in the Reserve Corps because of a conflict in his soul.

Ministers are always searching for helpful suggestions in preaching sermons for church financial support. The pastor of Lake Avenue Baptist Church, Rochester, with a \$60,000 yearly budget, has some valuable help here. One commendable element in the work is the world vision and reach the author emphasizes. The catholic and cosmic mission of the church is stressed. Lake Avenue splits its budget 60-40, with the longer end to missions. The tenth sermon points out that methods and organization are not enough. It is a "by my spirit" sermon. The book is, one judges, a sample of this pastor's preaching, and will have its share of ministerial attention.

I. C. E.

My Servant Moses, by E. Ray Cameron. Fleming H. Revell Company. \$1.50.

Rev. Mr. Cameron, a recent graduate of Princeton Theological Seminary, is

pastor of the First Presbyterian Church of Sterling, Colorado. The present work is apparently a first book, and, according to the author, was inspired several years ago by a recommendation of Professor Erdman of Princeton, that every student should at some time or other in his ministry prepare a series of sermons on the life of Moses.

The author asserts that he has here revised and expanded a series of sermons given in 1935, into a *Life of Moses*. Two motives have prompted him; first, Moses was a great man and deserves most thorough study; and second, Moses' life is the key to the Pentateuch.

Much effort has been devoted by the writer to re-creating the life of Moses with a maximum of historical realism. The life is presented with the vividness of a sequence of cinematographic scenes, though the author never strays far from the Biblical text. Interspersed among the scenes are the writer's own musings and reflections on the significance of Moses and his actions.

Despite the fact that many of the author's observations are platitudinous, the work as a whole is to be accepted as a welcome addition to studies of the life of Moses.

W. R. R.

The Fight For Character, by John W. Dunning. Fleming H. Revell Company. 186 pages. \$1.50.

The author, who is minister of the First Presbyterian Church of Kalamazoo, Michigan, preaches to a congregation consisting largely of students. He tells us that he had this group in mind as he selected the sermons and addresses that make up this volume. It is the reviewer's sincere conviction that if Dr. Dunning can deliver his sermons as well as he writes them he is one of the truly great preachers of our day.

These sermons abound in choice illustrations, especially in quoted verse, and yet facts and figures are present where needed to back up claims and statements. They glow with the warmth of a personal faith that is more powerful and real because it is the vehicle for the expression of a courageous and progressive social program.

A few of the top-notch titles that reveal the scope of the book are: "The Fight for Character," "Imagination and Religion," "Utilizing the Incomprehensible," "Attitudes of the Educated," "Religion is a Fire," and "The Handwriting of Events." We observed one slight error on page 80 where the bacchanalian adventures of Noah are confused with those of Lot. On the whole, we have not seen a book of sermons recently that we can recommend more highly than this one.

C. W. B.

The Gospel From the Mountains. The Judson Press. 144 pages. \$1.00.

This is a volume of twelve sermons by twelve Baptist ministers in Colorado, hence the title, "The Gospel from the Mountains." There is no special theme that is carried out, some are Communion, some missionary. The brief account given of each minister shows that they have all had considerable experience as pastors in different parts of the country and are now bringing together a gospel message, perhaps not the best, nor the worst. The many friends of these ministers will be interested in reading the book, however, it is my candid belief that any minister or Christian worker will be blessed by reading it.

T. B. R.

Eleven And One Other, by Herbert Whiting Virgin. Broadman Press. 155 pages. \$1.00.

This volume contains 12 chapters, comprising one sermon each, dealing with Barnabas and the eleven other disciples. These sermons were no doubt, first preached in the author's own church, of which he is the pastor—the First Baptist Church, Amarillo, Texas. Each sermon has a text reference at the beginning. The chief characteristics of each disciple is emphasized. The chapter titles are: "Barnabas, The Discerning;" "Peter, The Unreflecting;" "Matthew, The Unpatriotic;" "Thaddaeus, The Mediocre;" "Simon Zealotes, The Enthusiast;" "Judas, The Traitor;" "James, The Reflective;" "Phillip, The Unimaginative;" "Andrew, The True;" "John, The Passionate;" "Thomas, The Incredulous;" "Nathanael, The Artless." Read these sermons for suggestions.

H. D. H.

The Derelict Saint, by Willard M. Wickizer. Bethany Press. 151 pages. \$1.00.

Twelve sermons, based on texts from various translations of the Bible, by the executive secretary of the Department of Church Development and Evangelism in the Disciple's Church in America. The author is wide awake to the social, economical and political problems that are pertinent today. The man who preaches sermons of this style and character will be heard and heeded. An evangelistic passion and a social consciousness is felt in every sermon. Some of the topics are: Let's Give God A Chance, The Significance of Insignificant Things, New Worlds To Conquer, The Burnt-Out Fires of Religion.

A. L. M.

The Bible

Great Men of the Bible, by Walter Russell Bowie. Harper & Brothers. 228 pages. \$1.50.

Men have learned to expect much of a book from the pen of Dr. Bowie, rector of Grace Church, New York City. This volume will not disappoint. It maintains the high standard which he has previously set.

It is candidly a book of sermons, yet, as is not always the case, sermons with a purpose. Dr. Bowie has sought to illumine some of the great figures in the long procession of the Bible. While the majority gain inclusion because they rose above the crowd, the careers of one or two prove examples of "life as it should not be lived."

Many will remember with delight Charles Reynolds Brown's fascinating volumes *Ten Short Stories from the Bible* and *The Story Books of the Early Hebrews*. This volume of Dr. Bowie's is in that same tradition. While perhaps lacking some of the scintillating quality of Dr. Brown's style, Dr. Bowie's studies of these Bible characters contain an unusual degree of thought-content. They are also marked by his gift of poetic imagination and expression, as well as by deep religious instincts. Dr. Bowie, as the jacket truly declares, "has no equal in the art of translating the lives of biblical characters to the problems of contemporary life."

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I. G. G.

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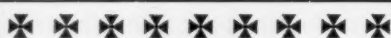
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Our Bible, by J. McKee Adams. Sunday School Board of the Southern Baptist Convention. 151 pages. Cloth, \$0.60; paper, \$0.40.

The Bible as the record of God's self-revealing activity on the historic plane is briefly discussed. Next, the Bible's inspiration is treated as a fact and the reasons for the same are given. The canon of scripture is briefly outlined. The ancient biblical manuscripts are historically traced. The old Bible versions of primary importance are hurriedly reviewed. A historic resumé of the early English paraphrases and translations is given brief consideration. A brief historical sketch of the most important English versions of the Bible is outlined. The Bible's present position in modern thought is considered. An outline of each chapter is found at the beginning of each one and at the close of every one a list of review questions. A list of questions for review and examination covering the entire book brings the volume to a close. This is another handy book in the series of Baptist Young People Union Study Courses. This book will be of chief interest to Southern Baptists.

H. D. H.

The Four Gospels in one Made Plain, by Charles E. Ebersol. Fleming H. Revell Company. 186 pages. \$1.50.

This book will fill a long felt need. In this new translation the four gospels are re-arranged in chronological order, omitting duplicate passages. Sections not made plain by a free translation of the Greek are briefly paraphrased. A word or phrase is often added to the text, in italics, to make the passage plain beyond a doubt. In certain places throughout the book historical explanations are given, being in sentences within parentheses.

The author set for himself the task of "putting the Four Gospels into such simple form that they will be read by more people because they will be much more easily understood." It must be frankly admitted that he has fulfilled his aim. Let him who desires a most exact modern translation turn to Moffatt, Weymouth, or Goodspeed, but here "the man in the street" will find in brief compass the essence of the four gospels.

I. G. G.

Paul and Luther, by S. C. Eastvold. Augsburg Publishing House. \$1.00.

The points of similarity between the religious experience of St. Paul and Martin Luther have long been a subject of marked interest, and in this book Dr. Eastvold has made the elements held in common between the apostle and the reformer even more vivid and convincing.

The plan of the book is to interweave the biographies of the two men as far as possible. Significant chapters are those which deal with Formative Childhood Years, The Pilgrimage of Learning, and How Paul and Luther Came to God. In each of these the author, in dealing with his material, sticks as close as possible to factual data. It is surprising, in the light of Dr. Eastvold's arrangement of the stories, how close in experience Paul and Luther were. While it would be an exaggeration to claim that the minds of the two men always worked in exactly the same fashion, it is exceedingly interesting to observe how much thought, feeling, and experience, these two giants of Christianity had in common.

The author has introduced a homiletical tone into the book, and his conclud-

ing chapters, which adapt the subject-matter that has gone before to the religious problems of the moment, are frankly sermons. The Lutheran emphasis is very definite, but the phases of Lutheranism (here) highlighted the most are of universal value.

W. W. R.

Changing World

Rebel Religion, by B. C. Plowright. Round Table Press, Inc. 195 pages. \$2.00.

The reviewer is very sure that most readers of *Church Management* have felt in their pessimistic moments that the church has failed to follow in its practices the teaching of its great Master. Church quarrels over finances, the struggle of a minister to remain in his church when his services are no longer desired by the majority, the utter frigidity of spirit on the part of the old-timers in a church, or the refusal to demonstrate common cooperation one with another are but a few of the ways in which our churches fail to keep the Spirit of Jesus Christ. True it is that all churches have not suffered in these unchristian demonstrations, but no single denomination can claim immunity from these problems.

It is because of these facts and others, which our author vividly describes, that he came to write this volume. For more than twenty-five years he has taken a topic each year and studied it thoroughly. Last year he chose for his subject of private study, the Community. His thinking was so aroused that he decided to write what he had concluded by his study. For a reader who is afraid of the subject of Communism, this book will be an anathema but for the minister or religious worker who is interested in relationship of Communism to Christianity, it will be welcomed.

The writer is neither intellectually nor religiously a Communist but he has studied the subject of Communism for the past fifteen years. He has come to the conclusion that the Communist is seeking to accomplish what the Christian fellowship ought to have been doing long ago. He finds that the human aims of Communism and Christianity are almost identical. The author believes that when the church is torn by quarrels and by lack of Christian spirit it will and has, in some places, given way to the dynamic spirit of Communism. The Christian faith, the author reminds us, is based upon rebellion when it is taking up the cause of righteousness for the down trodden, and when it looks upon its work as undone and incomplete. A self-complacent and self-satisfied church is a dead church and offers the Communist the opportunity to take up the torch of brotherhood where the church has left it.

As the author admits in his preface, there will be many who will not like what he writes, yet, the reviewer is very sure that no greater challenge has appeared in recent years for our church people than this volume. We cannot fight Communism with laws and force. We must fight it with the Spirit of Jesus Christ through our churches.

W. L. L.

Unholy Pilgrimage, by Thomas L. Harris. Round Table Press. 186 pages. \$2.00.

Another book on Russia. The author, an Episcopalian minister who talks Russian, decided on a first-hand pilgrimage to find out what was taking place among the people. His report makes fascinat-

ing reading which challenges some current conceptions of this strange and changing land. He found the people eager to talk and discuss, arguing the merits, pro and con, of the new nation.

Outside of governmental offices he found little evidences of repression which we naturally associate with a planned economy. In fact, he found that the workers possessed a creative spirit not generally shared by workers in America. He discovered that the peasants who came from the fields to work in the great plants were acquiring a culture. This, he points out, is a contrast to our American industrial centrals where the main acquisition seems to be material.

One illustration from the book will suffice here. One worker who had, at one time, worked in an automobile plant in Detroit now works in Gorki, an industrial community. He admitted that he had more money when he was in Detroit. He conceded that he enjoyed better plumbing in the home in Detroit.

"Then why not go back to Detroit," suggested the author.

"And live like a well-kept pig," replied the worker, "when here I can live like a man."

But one thing always destroys the creative instinct in a worker, declares the author. Give a man a government desk and he grows lazy and insolent. Which may, or may not, be peculiar to Russia.

W. H. L.

Children

The Flower Wagon and Other Stories, by Margaret E. Sangster. Round Table Press. 104 pages. \$1.00.

Junior Stories for Today, by J. Vernon Jacobs. Standard Publishing Company. 171 pages. \$1.25.

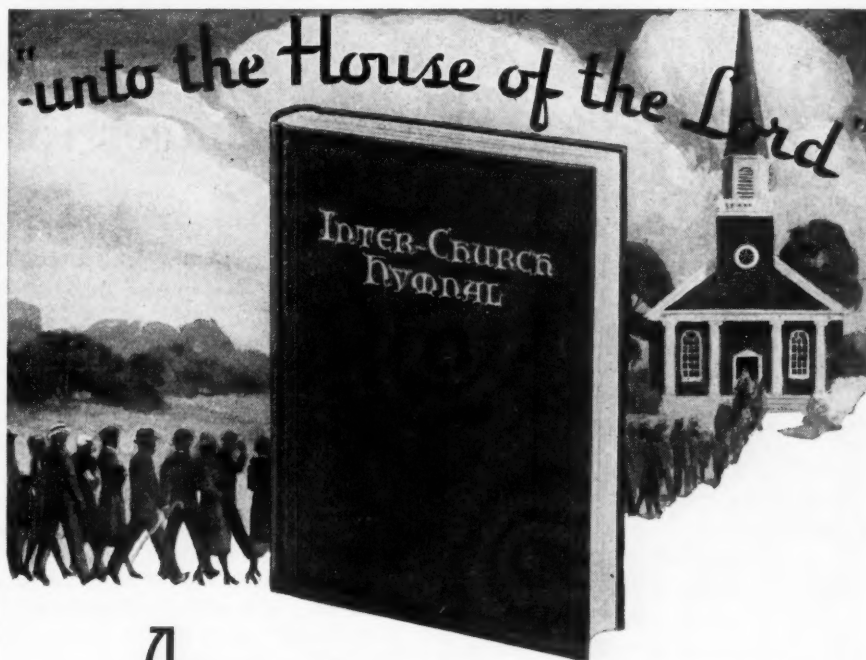
A brief review of the first volume would be: "Here are four more stories by Margaret Sangster up to her usual standard." What more really need be said? Again she reveals her remarkable understanding of human nature. Again she presents stories which bring one face to face with reality, stories that reveal their writer as having looked upon mankind and found it good. For a dyspeptic uncle or a querulous old aunt these stories would prove good medicine. They are also of value to those for whom there is no need of tonic.

Children's stories and children's sermons continue to pour from the press. Mr. Jacob presents thirty-six stories to be read by Juniors. Appended to each story is a Bible text, not intended, we hope, to serve as "a moral to adorn a tale." One wonders how many Juniors will see the texts.

The classified index is especially to be commended. Here the various stories are listed under traits of character such as Kindness, Honor, Loyalty, and other headings such as Selfishness, Good for Evil, etc. The attractive pen sketches preceding each story will appeal to the eye of the child who takes up the book to read.

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Series of Lutheran Liturgical Conferences in Chicago

By Joseph C. Simonson*

THERE are two Liturgical Societies in the Lutheran Church in America. One of these, the St. James Society, draws its membership very largely from out of the Missouri Synod churches in and around New York City. However, this Society sponsors Liturgical Conferences in various cities throughout the country, the most recent one being held in June in Dubuque, Iowa. The other group, the St. Ambrose Society, is composed mainly of members of the United Lutheran Church in Philadelphia and surrounding territory. Also this group holds regular meetings, but up to now they have all been held in the East.

Outside of these two Societies, the only other systematic effort toward a public and general liturgical propagation, of which there is any knowledge, is a movement begun among Lutherans in Chicago last January. Up to this time the Chicago enterprise is unorganized, outside of the election of a continuation committee to arrange for subsequent Conferences. The first meeting in the Chicago series was held on Epiphany Day in January, called by two pastors who are Ambrosians: E. F. Valbracht and Carl E. Lund-Quist. Dr. C. P. Harry of Norristown, Pennsylvania and Mr. Otto Hoereth of Elgin, Illinois, were also interested in beginning the Chicago movement. Both of these are also St. Ambrose members. Apart from this, however, the Conferences in Chicago have no connection with the St. Ambrose Society, nor the St. James Society.

Sponsors of the movement in Chicago have as their aim to make the Church more conscious of the responsibility to make church worship beautiful and real. Invitation is extended not only to Lutheran clergy and laymen, but to all who are interested. Members of other denominations have attended in the past and on one occasion a main address was given by a non-Lutheran. The committee which is carrying on arrangements for the Conference consists of E. F. Valbracht, Pastor of St. Luke's church; Carl E. Lund-Quist, Pastor of Concordia church and Joseph C. Simonson, Pastor of the Moreland church.

The fourth in this series of Conferences will be held at St. Luke's church, Francisco and Schubert, on The Feast of St. Michael's and All Angels, September 29. The reading of the Office of

*Pastor, Moreland Lutheran Church, Chicago, Illinois.

None at 3:00 o'clock will open the meeting. David R. Kabele, Pastor at Wilmette, Illinois, will be the reader. Mr. Valbracht will follow with a brief Declaration of Purpose. The entire force of this present Conference will be spent on developing the spiritual significance, philosophy and psychology of liturgy.

Dr. A. A. Zinck, pastor of Redeemer Lutheran church in Milwaukee, will present the first of two main papers: "Is the Lutheran Church Liturgical?" Dr. Zinck was formerly professor in the Lutheran Theological Seminary at Waterloo, Ontario. The second paper will be given by Dr. Arthur Carl Piepkorn of Cleveland. Dr. Piepkorn was formerly pastor in Chisholm, Minnesota, and for a time secretary of Dr. Walter Maier's "Lutheran Hour" over the radio. Now he is acting pastor of Faith Lutheran church in Cleveland, while its pastor, the Rev. F. R. Webber, is in England. Dr. Piepkorn's paper is to be "Built for Worship." The Rev. C. M. Olander, pastor of Olivet Lutheran church in Chicago, is to be in charge of three open forum periods. Dinner will be served at the church at 6:30 o'clock.

In the evening at 8:00 a service will be held, using the Common Service as restored in 1888. It will be the aim to present a correct rendition of it in every detail. Pastor Valbracht will be liturgist and Pastor Simonson of the Moreland church will preach the sermon on "Seeking God in Liturgical Reality."

A DISCIPLE WHOM JESUS LOVES

Strive, then, to be a disciple whom Jesus loves. John was not a miracle, he was a man, a man of like passions with us, and he shows what a Christian can be. Take John's Friend with you through life.

One of the most beautiful characters in English history and in English literature was Sir Philip Sidney, who fell on the battlefield of Zutphen, and who, dying and parched with thirst, pushed away the cup of water that another wounded man brought to him, saying, "Thy necessity is greater than mine." When one of Sir Philip Sidney's friends was dying he asked that this epitaph be placed upon his tomb: "Here lies Sir Philip Sidney's friend. That disciple whom Jesus loved!" That is the proudest title that mortal man can bear. Will it be your epitaph and mine? From *Bible Epitaphs* by Clarence Edward Macartney; Cokesbury Press.

Peaceful Chimes in A Troubled World

In a time of turmoil, they point the way to eternal truths.

THE history of Tower Chimes is a long, colorful record of service to the church. As far back as 1626, an Italian Ambassador, recording his travels, wrote of the "sweet timbre" of the chimes in the lowland countries of Europe, and of the "melodious and delicate" nature of their music.

Never, however, has there been a time when tower chimes had a more important mission to perform, or a greater opportunity for service than now.

Not in centuries has the earth been in such turmoil. On the one hand there is the danger of war, with all its terrifying implications. On the other hand there is the spirit of unrest which grips the entire world. The struggle of class against class, the conflict of opposing political philosophies, the virulent attacks on beliefs and institutions long accepted—all these tend to bewilder the mind and confuse the soul.

In such uncertainty, the church stands as a beacon in a storm. And because tower chimes express the spirit of the church in such an eloquent manner, it is natural that they should prove of inestimable value in directing the thoughts of millions to the church and the peace and comfort that lie within its doors.

There is, in the living music of actual chimes, an ethereal quality, a suggestion of the eternal, that lifts the heart and stirs the soul. Indeed, it is difficult to picture any man, however engrossed in material pursuits, who doesn't stop and reflect as the strains of some time-revered hymn float gently from the deep-throated voice of the chimes. "Here, in the church," they seem to say, "is the real answer to the riddle of existence. Here are standards that never fluctuate. Here is refuge from the turmoil that besets the world. Here men and women discard superficial thoughts and contemplate eternal truths. Here, for those who seek, are a true perspective, renewed faith, revived hope."

"In such a city as this," says a New York pastor, "it is a satisfaction to see people pause and listen until the chimes cease before they resume their journey and their task—being, no doubt, led to reflect that there are better things and higher thoughts, which sometimes require attention, than those of the hustle and bustle of everyday life. One young man told me that he had not been to church for five years, but the sweet, in-

viting notes of the chimes impelled him to go again."

"The chimes play every evening at six o'clock," writes another minister, "when they can be heard by thousands of people hurrying home from work; and many stop to listen as they hear 'Abide With Me, Fast Falls the Eventide' or 'Lead Kindly Light.'"

"We play our chimes each day at 12," reports a Tacoma, Washington, pastor, "and as men go from their offices to their lunches they hear some familiar old hymn ringing through the air. Into the offices where men toil and worry over problems hard to solve, the same beautiful tones wend their way. Hundreds have expressed their appreciation, while thousands, true to human nature, simply appreciate them but never say so."

Nearly all pastors agree upon the power of tower chimes to extend their influence, increase membership, quicken interest in church affairs. But far too many pastors conclude that genuine tower chimes are beyond the reach of their congregation. Experience proves that few churches are too small or too poor to convert the wish for tower chimes into a living reality.

In every congregation there are certain successful men and women whose hearts are heavy with the burden of a great bereavement. To these the suggestion of tower chimes would come as the fulfillment of a deep-felt yearning—the urge to commemorate, in a particularly fitting manner, the goodness of loved ones who have passed to their reward. Certainly, there is no memorial more appropriate than one which sends forth to a troubled world a daily message of comfort and inspiration.

Among the pastors who will soon enjoy the cooperation of chimes in ministering to the needs of their congregation is Montague White. Thanks to the beneficence of Henry B. Van Dyne, head of an oil company, an unusually complete installation of tower chimes will shortly be installed in the First Presbyterian Church of Troy, Pa., in memory of the donor's parents.

The carillon, consisting of 18 tubular bells, is now being built by the Chicago firm of J. C. Deagan, Inc. It may be played either automatically, from hand-recorded reproducing rolls, or manually, from a console placed adjacent to the

(Turn to next page)

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Facing Labor Facts

By John Sommerlatte

John Sommerlatte is the minister of the First Reformed Church, Lakewood, Ohio. Is a member of the textile workers' union and has been active in its strikes. At one time he was the socialistic candidate for governor of the state of Ohio. Some references in the article indicate that it was inspired by an editorial in the August issue of "Church Management." Regardless of the virtue of the editorial, we can say without hesitation that Mr. Sommerlatte writes with information and honesty. His statements are reliable.

THE writer came home from his duties on the picket line at midnight. Discouraging news had been poured into his ears. The police had been particularly harsh. Only six pickets were allowed at the gate and they were told to "shut up or we'll lock you up." They wanted to talk to the workers who had returned to the factory but they were not allowed to walk along the public highway.

In my argument with the police I was told by the sergeant: "We don't want to know about your troubles; just keep quiet." That meant that I was to move off the sidewalk to the lot which the union has rented. Since I did not move as fast as Mr. Policeman expected, he shoved me as though I were a criminal and he was in a hurry to get to a fire. His club was raised but he decided to call the patrol wagon. In the end none of us was arrested.

Who cares to hear the story of these workers? The judge in the court-room could not be bothered when he issued a temporary injunction. The government could not be called on any further. Its Labor Board had given the union a decision saying that the employee association is a company-dominated union and therefore illegal. This made no difference to the corporation or the illegal company union. They kept right on annoying the workers who want a union,

insisting that they will continue to violate the law, even though the government has rendered its decision. A sister union operating in a branch plant of this corporation won an election by an overwhelming majority yet the corporation refuses to sign a contract or negotiate. Christian people insist on elections. Very few Christian people insist on corporations obeying the law.

When spies in our ranks (paid by the corporation) urge our members to commit acts of violence we are placed in a position where the union can be put out of business? These spies (*) join the Communist party and report to the corporation that the union is dominated by Communists. This is not true.

Who cares? Does the church care? Not very much. Now and then Labor gets a crumb of comfort from the church. The middle class in the Protestant church will no doubt be fairly comfortable until the next great depression ruins the land.

God cares. He will not permit sin to go unpunished. If the middle class thinks that it can impose its will on those who toil we may find ourselves in great difficulty. If church people continue to believe all the propaganda the newspapers hand out we will certainly need to repent for our grievous sins. We have no right to believe lies even though they emerge from "the highest sources." If a poll were taken in our churches today, for instance in regard to the C.I.O. and Mr. John Lewis, there is no question that both the man and the organization would be considered communist-controlled, taking orders from Moscow. A bit of superficial investigation would show that this is not true. Evidently the middle class likes to believe this in order to have a symbol around which its opposition can cluster.

What about the terror which has been released by our giant corporations? Are the churches worried about that? If so, the writer has not seen the protest. Is the preacher to remain silent on this issue? Is he to condone the idea of

Chimes

(From page 41)

organ. Because the bells are tuned to the exact pitch of the pipe organ, the congregation is destined to experience one of the most exquisite of all musical effects—the playing of the chimes with organ accompaniment. The library of rolls provided by the donor is exceptionally complete, including music for every church holiday and every occasion.

Peaceful chimes with all their traditional beauty—what a message of cheer they deliver to a troubled world. And what an opportunity they present to those pastors who are genuinely interested in adding the power of heavenly music to their own ministerial influence!

*For ten cents anyone who cares to inform himself on this issue can secure a copy of "The Labor Spy" by Gordon Hopkins, from "Social Action," 289 Fourth Ave., New York.

salvation by torture which is held in so many quarters? Is the captain of police right who suggested to the writer on the picket line that the union might as well submit to the corporation because it has \$11,000,000 in liquid assets to stop the formation of a labor union? Can the writer excuse himself on the day of judgment by saying that he failed to protest against the violation of human rights because the corporation had too much money to make a protest effective?

Can the church justify the greed that "liquidates" not only the city worker but also the farmer? Will the farmer be patient and submissive forever?

That was a fine editorial in the August issue of *Church Management*! Perhaps you would not have taken up the cudgels for the Republic Steel Corporation if you had been with the workers for a few days. Terror in the plant, terror outside and a kind of inquisition or court-martial by "public opinion." These workers may be ignorant and they die on the picket line without the benefit of clergy but they are human. When they are told by their foreman that they ought to be ashamed to plead for their rights and get back into production, they tremble a bit. Foremen tell them that they will get it "good and plenty," after they get into the plant, provided the strike is broken.

Why do churches so readily support "scabs" who cheerfully accept a raise in pay and better conditions which have been secured by labor unions, while refusing to share in the expense involved in securing these benefits for the workers?

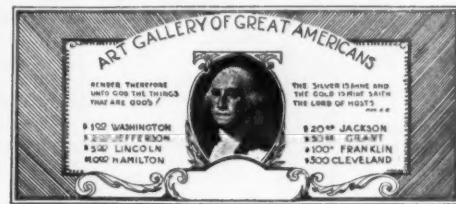
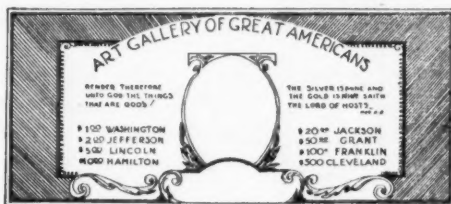
"Public opinion" i.e., the middle class and all retainers of the great corporations make much of the "right to work." Strange to say, this slogan is trotted out so readily against workers but this same "public" will say very little about the next sit-down strike which will be staged by the owners of the machinery of production and distribution.

The church is going on record from day to day. If its policy requires that correct information about the labor movement be kept away from its members, the files of the church publications will reveal this attitude and the church must accept whatever penalty will be attached to such conduct.

Will you not allow your columns to voice the cry of the workers at times? Even farmers will demand economic justice in the not distant future. Will you tag the farm leaders with ugly epithets when they seek political power in order to have a bit of help in their struggle for freedom?

Let us put the sins of organized labor under the microscope after we have decided more important items. The great question of the hour is whether steel workers are to remain dependent on the

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The envelopes are comparatively inexpensive. Properly used they might make a profitable art gallery for your church.—Dr. Wm. H. Leach, in *Church Management*.
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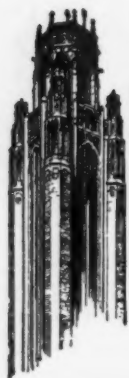
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good will of the management or whether the workers are to be allowed to be free citizens and have a voice in regard to

the conditions under which they work.
Are church people going to follow the
(Turn to next page)

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The Wedding Feast

By Albert P. Stauderman*

A Sermon for the twentieth Sunday after Trinity

"The kingdom of heaven is like unto a certain king, which made a marriage for his son . . ." Matthew 22:2.



Jesus was a great storyteller. His parables are all stories with a lesson. The story is only a means to an end, but the lesson is important. Generations of His time understood the meaning of the parables and it is important for us to understand the teachings involved as they apply today.

Story of the marriage of the king's son has an important, prophetic message for us. Matthew thought so when he kept a verbatim record of the parable.

The story is simple and interesting, because it reveals human nature. A certain king prepared a wedding feast in honor of his son's marriage. His friends, naturally invited first, refused the invitations. Some made excuses, others killed the servants who bore them. In anger, the king sent armies and killed these rude friends and burned their city. Then the king's servants went to all, in the highways and the lanes, and guests came to the feast. But one poor fellow neglected to provide himself with the proper wedding garment, and he was expelled forcibly.

Three things stand out:

1. *The guests who would not come.*

They were the king's friends, the

chosen people—in other words, the Jews. "O Jerusalem, thou who killest the prophets . . ." And so they killed God's servants. But they were no longer the king's friends when they rejected his son, so the parable prophetically states that he burned their city. What city? Why, Jerusalem, which fell in A.D. 70.

Today, there are those even in Christian homes who do not pay homage to Christ—do not come to the wedding feast—reject His servants and His message. Pray that they may repent before it is too late, lest they bring destruction upon themselves.

2. *Guests were called in from the highway.*

When the Jews did not respond, the Gospel was carried to all the world. The king's servants were Paul, Peter, Luke, Philip, Timothy, Augustine, Stanley and a host of others.

They came in then—"both bad and good." The Pharisees were self-righteous and complained that Jesus "eateth with sinners and publicans." But finally the Gospel found its destination: not a few, pompous, self-righteous "chosen people," but the sick who needed a physician, the mourners who needed comfort, the lost sheep who sought a shepherd.

All were invited—and still are!

3. *One was without a wedding garment.*

The king said, "How did you come in, not having a wedding garment?" The man was speechless.

All are invited into the kingdom, but all must enter clothed with the garments of righteousness and praise. These are mentioned in the Bible. Are you a Christian? Are you garbed with righteousness? The king will ask you, "Where is your garment?" Will you be speechless then?

The man in the story heard the invitation and came, but was found unfit. Take warning! Examine your fitness to come to the feast. Are you clothed with the proper garments?

The wedding feast celebrated the marriage of the king's son—Christ—to the church, which is the bride of Christ. And "the Spirit and the Bride say 'Come!'" You are bidden. Make no excuses lest your city suffer destruction. But clothed with the splendid garments of praise and righteousness, come to the feast, to partake of that which is prepared for you, for "Blessed is he that shall eat bread in the kingdom of God!"

*Minister, St. Paul's Lutheran Church, Teaneck, New Jersey.

Book Reviews

The Woman Who Rose Again, by Gleb Botkin. Fleming H. Revell Company. 334 pages. \$3.00.

This story is concerned with the struggle of Anastasia, Grand Duchess of Russia, daughter of Nicholas II, to gain recognition for herself both in the Russian royal family and the world at large. According to the story by the author, who is a son of the personal physician to Nicholas, when the royal family was shot, one daughter, Anastasia, escaped with wounds. She was carried away by soldiers and later appeared in Germany, where she told her story. Some recognized her, while others did not. The author, who knew her before the war, is convinced that she is the Grand Duchess and has given his energies for



Anastasia Today

years to an effort to gain recognition and wealth for her.

The story, which has the ear marks of conviction, is a most amazing one. Anastasia came to America where she was the guest of Mrs. William Leeds (Princess Xenia). There seemed to be agreement, personally, that her claims were real, but a conspiracy has prevented formal recognition. Two reasons have been given for this. One is that there is a large amount of money on deposit in the Bank of England for the heirs of Nicholas. Members of the royal family must yield this wealth to Anastasia if her claims prove real. The second is, and this will appear strange to many, that among the Russian royalists there is a feeling that it is only a matter of time until the monarchy will be restored and the royalists feel that Anastasia would not make a fit ruler.

Grand Duchess Anastasia is now in Germany. So far as we know formal recognition has not as yet been given. Several books on the subject have been written and probably there will be many more before the riddle is finally solved. The reader is constantly conscious of the sincerity of the writer in his effort to prove the identity of Anastasia.

W. H. L.

The Abingdon Party Book, by Ethel Owen. Abingdon Press. 366 pages. \$1.00.

The Owen party books have become an institution. In this one the author adds to the other volumes a most attractive and useful one. There are complete plans for thirty-seven new parties. When we say complete we mean just that for everything is included from invitations to games and refreshments.

The book is illustrated with sketches by Frank Owen. The frontispiece showing the Hallowe'en cut-outs and two others are in color; the rest are in black and white. It is an attractive book to look at, an interesting book to read and a useful book for the individual or committee which has charge of the entertainment.

We can't list all the parties, of course.

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W. H. L.

Proust and Santayana, The Aesthetic Way of Life, by Van Meter Ames. Willett, Clark and Company. 183 pages. \$2.00.

The first two chapters of this book deal with interpretations of the works and characters of Proust and Santayana as they live and interpret the aesthetic way of life and the meaning that they have for our active modern life. The chapter on the author of *The Last Puritan*, with whom Dr. Ames spent some time in Rome while that book was being written, is delightful and should find a wide reading among the lovers of Santayana whom the author says "writes as if he had lived a long time ago and were writing for all time to come."

Dr. Ames contends that appreciation of life means realization of the significance of things. He believes that the old religion is crumbling and losing its power and that aestheticism is the only contender on the horizon which is worthy to take its place. "We should stop assuming that action is the supreme good to which everything else must contribute and should explore another way of living, in which action is worth while only as it gives significance to contemplation. 'This is the apology for aesthetes: that they appreciate beauty and may become artists; that except for them, men would more often pass on life from generation to generation, and recede into oblivion, not only without knowing but without feeling why.'"

H. W. H.



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Dedication of a Memorial Cairn

At Strout, Ontario, Canada, a memorial cairn was dedicated in the local cemetery with the following service. Louis Pickering, now minister of the United Church at Barrie sends us the service which was used in his earlier pastorate.

Processional

Opening Hymn

- 1 O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led.
- 2 Our vows, our prayers, we now present
Before Thy throne of grace;
God of our fathers, be the God
Of their succeeding race!
- 3 Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.
- 4 O spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace!
- 5 Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou shalt be our chosen God
And portion evermore.

Prayer of Approach, Confession and Consecration

O Heavenly Father, mercifully grant Thy blessing upon us who are assembled here. Open wide the windows of our spirits and fill us full of light; open wide the doors of our hearts that we may receive and entertain Thee with all our powers of adoration and love. Amen.

Thou that art of purer eyes than to behold evil, if Thou shouldst mark iniquities who should stand? Enter not into judgment with Thy servants, for in Thy sight shall no man living be justified. But Thou, O Lord, art full of compassion and gracious, slow to anger, and plenteous in mercy; there is forgiveness with Thee that Thou mayest be feared. Cleanse us from secret faults; keep back Thy servants also from presumptuous sins, and deliver us from our transgressions. Amen.

O Thou in whom we live and move and have our being, we offer and present unto Thee our souls and bodies, our thoughts and our desires, our words and our deeds, to be a living and continual

sacrifice. We are not our own, therefore would we glorify Thee in our bodies and in our spirits which are Thine, through Jesus Christ our Lord. Amen.

Responsive Reading

MINISTER: Thou didst drive out the nations with thy hand; but them thou didst plant; thou didst afflict the peoples; but them thou didst spread abroad.

PEOPLE: For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou wast favorable unto them.

MINISTER: Our fathers trusted in thee: they trusted and thou didst deliver them.

PEOPLE: They cried unto thee and were delivered: they trusted in thee and were not put to shame.

MINISTER: I have considered the days of old, the years of ancient times.

PEOPLE: I will make mention of the deeds of Jehovah; for I will remember thy wonders of old.

MINISTER: I will meditate also upon all thy work, and muse on thy doings,

PEOPLE: That the generation to come might know them, even the children that should be born; who shall arise and tell them to their children,

MINISTER: That they might set their hope in God, and not forget the works of God, and keep his commandments.

PEOPLE: Let thy work appear unto thy servants, and thy glory upon their children.

MINISTER: And let the favor of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Scripture Lesson—Joshua 3:7-13; 4:1-7.

Hymn

- 1 O'er the trackless ocean guided
By Thy hand our fathers came;
They, O Lord, in Thee confided,
Loved Thy day, revered Thy name;
Nor would we, their faith despising,
False to their devotion be,
But, on wings of prayer arising,
Lift our contrite hearts to Thee.
- 2 In the new land, wild and lonely,
Rude the homes which they up-
raised,
There they sought unto Thee only,
There Thy love and mercy praised;
In their fairer habitations,
May their zeal in us increase,
While Thy gracious consolations
Prove our everlasting peace.

- 3 Where, in wilderness extending,
Every creature had his lair,
Now behold us humbly bending
In this holy place of prayer;
Let the world transformed around us
Witness be of change within—
Joy divine that God hath found us,
Healed the deadly wounds of sin.
- 4 Destined for their father's places,
Age on age until the end,
Keep, O keep, our children's faces
Turned to Thee, our changeless
Friend;
And may all who boon of heaven
Now or evermore shall crave,
Know on earth Thy blessing given
Glory find beyond the grave.

**Formal Presentation of the Cairn and
Acceptance by the Congregation—
all standing**

Introductory Remarks

The Minister: Dear Friends, the custom of making gifts to the memory of our ancestors and for the artistic enrichment of the Sanctuary and its grounds is a most laudable and beautiful one. Happily the consideration of kind friends has prevented our church and community from being an exception to this magnanimous practice. As a result we are presented with this Memorial Cairn which bespeaks the reverence held for our fathers and mothers, our brothers and sisters, and also add dignity and beauty to the burial grounds of our sacred dead.

The People: We gladly receive these splendid gifts and accept them with profound gratitude.

The Minister: They are presented to the Glory of Jesus Christ, in memory of a mother and a wife, and in memory of the pioneers of our church and community.

The People: For the Glory of God and in memory of the exemplary lives of the departed, we, therefore, receive this Cairn and these Gates.

Unveiling of Cairn

Dedication of Cairn

In the faith of our Lord Jesus Christ we dedicate this Cairn to the Glory of God, and to the memory of the Pioneers of our Church and Community.

In the Name of the Father,
And of the Son,
And of the Holy Ghost. Amen.

Dedicatory Prayer—(Extemporaneous)

Remembrance of our fathers departed—the pioneers.

Thankfulness to God for them.
Supplication that we follow in the way in which they followed God.

Thankfulness for those still with us.
Thanksgiving and intercession.

The Lord's Prayer—in unison.

Hymn

- 1 For all the saints who from their
labors rest,
Who Thee by faith before the world
confessed,
Thy Name, O Jesus, be for ever blest.
Alleluia!
- 2 Thou wast their Rock, their Fortress,
and their Might;
Thou, Lord, their Captain in the well-
fought fight;
Thou in the darkness still their one
true Light.
Alleluia!
- 3 O may Thy soldiers, faithful, true and
bold,
Fight as the saints who nobly fought
of old,

And win, with them, the victor's crown
of gold.
Alleluia!

- 4 O blest communion! fellowship divine!
We fight as they did, 'neath the holy
sign;
Yet all are one in Thee, for all are
Thine.
Alleluia!

- 5 And, when the strife is fierce, the
warfare long,
Steals on the ear the distant triumph-
song,
And hearts are brave again, and arms
are strong.
Alleluia!

- 6 The golden evening brightens in the
west;
Soon, soon, to faithful warriors comes
their rest;
Sweet is the calm of Paradise the
blest.
Alleluia!

- 7 But lo! there breaks a yet more glori-
ous day,
The saints triumphant rise in bright
array;
The King of glory passes on His way;
Alleluia!

- 8 From earth's wide bounds, from
ocean's farthest coast,
Through gates of pearl streams in the
countless host,
Singing to Father, Son, and Holy
Ghost,
Alleluia!

Depositing of Records in the Cairn

Remarks—

On behalf of the aged still with us.
The donor of Memorial Cairn.

Address

Hymn

- 1 Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious
word!
Faith of our fathers! holy faith!
We will be true to thee till death!
- 2 Our fathers, chained in prisons dark,
Were still in heart and conscience
free;
How sweet would be their children's
fate,
If they, like them, could die for
Thee!
Faith of our fathers; holy faith!
We will be true to thee till death!

- 3 Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee too, as love knows
how,
By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to thee till death!

Benediction

The peace of God which passeth all
understanding, keep our hearts and
minds in the knowledge and love of God
and of His Son Jesus Christ our Lord;
and the blessing of God Almighty, the
Father, the Son, and the Holy Ghost, be
amongst you and remain with you al-

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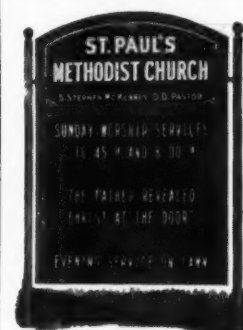
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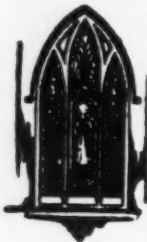
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He writes of characters too grand
For our short sight to understand;
We catch but broken strides, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless
strife,—
But there, with larger, clearer
sight,
We shall see this—His way was
right.

—John Orenham

WE OWN WHAT WE ENJOY

"The world is so full of a number of things," sang Robert Louis Stevenson, "I'm sure we should all be as happy as kings."

The best things cannot be had for the buying; they are had only for the seeking and appreciating. . . . Enjoyment is nine points of ownership.

"Come," Walt Whitman used to say to a friend of mine, as he strolled up Fifth Avenue, "come and see my jewels. This man, the jeweler, keeps them for me." Whereat Whitman would drag his companion to the jeweler's window, shifting his head from side to side, reveling in the brilliant gems. They were his because his character generated a delightful appreciation of them.

So it is with this world, which is so full of a number of things. It is ours if we will go out and possess it.

From *The Thoughts of Youth* by Samuel S. Drury; The Macmillan Company.

SUFFERING AND SYMPATHY

Consider that trouble can be used to deepen our sympathy and intensify our usefulness. After all, it takes adversity to understand adversity and history has some fine samples of hardship so highly used. One of the most considerable influences in the humanitarian movement of the nineteenth century, which abolished debtors' prisons, improved conditions of labor, and cleansed the English schools of their worst barbarities, was Charles Dickens. He was not simply a marvelous story-teller; he was an effective reformer. How vividly he described the abominations of his time, and with what indignation he assailed them! To be sure! He had suffered from them himself. Micawber was his father. His father had been in a debtor's prison. As a young boy, crushed with shame and crippled with poverty, Dickens had crept up to the barbarous place day after day, to visit his sire. When ten years old he worked long hours for a pittance, pasting labels on bottles in a blacking factory, and in his own person he endured the stupid cruelties of the old pedagogy. Then he rose above his adversity, transmuted by magic its lead into gold, made of it deep insight, profound understanding, keen sympathy, widespread public service. That

is trouble finely used. From *The Secret of Victorious Living* by Harry Emerson Fosdick; Harper & Brothers.

GOD'S UNFAILING STRENGTH

At the bottom of the River Rhine there lies a heavy iron cable; through the swiftest currents and the rapids here and there, the heavy steam barges can only make their way by gripping this cable in their powerful gripping wheels and slowly, hand over hand as it were, steam against the current. I remember to have floated down that river in a terrific storm. Here and there under shelter of some promontory were the smaller boats, and here at the side safely anchored huge steamers, and here a shipwrecked schooner, blown by the wind and current on the rocks. In the center of the stream, as if unmindful of the waves and storm, a single heavy barge was breasting every difficulty and slowly moving up the current; as we drew near I saw that heavy iron cable around the the gripping wheels at the barge's side. That explained it all. It was clinging to the heavy cable and making its way grandly up the stream against the current and the waves and the storm. So, I thought, at the bottom of every tide of life, through every current of its evil, there lies a ready help for man, the heavy iron cable of God's unfailing strength. Let me grip that cable and I will laugh at all the storms of evil. I will defy and mock its every tide and current. From *Giving a Man Another Chance* by Wilton Merle Smith; Fleming H. Revell Company.

THE LONG ARM OF THE CHURCH

A few years ago, while serving a church in Connecticut City, I received a letter from a minister in Scotland, more than three thousand miles away. The letter was as follows: "Our Jean goes to your city. Please befriend her." I found the young lady, introduced her into my church, and sent the word back: "Jean is safe and happy. Have no fear." The long arm of the church reached across the ocean from Scotland to America. The long arm of my church reached back across the ocean from America to Scotland. It is well that we realize that, though the world forgets and individuals shy away from responsibility, the church of Christ does stretch forth its hands to help. From *Born For Victory* by Albert Buckner Coe; Harper & Brothers.

UTILIZING SPIRITUAL POWER

In all our effort to utilize the powers of nature we sometimes forget the spiritual powers. But we have not used all our powers until we have called upon the spiritual power of God.

A little boy was trying to push a rock over an embankment. Try as he would, he could not budge it. Finally he asked his father to help him. Just a touch of his father's hand in addition to his own strength was all that was necessary. In astonishment the boy said, "I tried with all my might and I could not move it."

"No," said his father, "you did not try with all your might until you asked me to help."

From *Today*. Issue by Walter R. Cremeans; The Westminster Press.

THE PERSONAL TOUCH

Social reformers are discovering that they can do little good for people of any sort, while they hold them at arm's length. "I have learned," says a worker in one of the University settlements, "that you can get access to the people who need you only by living with them. They will not come to you; but Jew and Gentile will make you welcome if you come to them. Our meetings for their benefit are a failure. Our personal intercourse with them, man to man, has been promising great good. It is of no use to come once or twice to see them; you must live with them, if you are to do anything for them."

So Thomas Chalmers gave up his wealthy parish in Glasgow, and took charge of one in the "wynds," that he might get near to the poor, and find some way of relieving their wants without pauperizing them by either public or unloving assistance, or heedless giving! So Caroline Hill took charge of the wretched court in East London, which rarely had missed mention for a day in the police courts, and by living among its people was able to change it into a place of sobriety, thrift, and honesty. "Not alms, but a friend," is the motto of the new charity which Chalmers began, and which Miss Hill revived. From *Nature, The Mirror of Grace*, by Robert E. Thompson; The Westminster Press.

THE ORDER OF THE UNIVERSE

The Christian . . . would claim that the presence of organization, of law and order in the Universe itself, is a witness to the reality of a creative mind at work within it. Some years ago in West Yorkshire there was a landslide after which rocks and stones lay about in the valley in a welter of disordered confusion. Passing that way a little later, the writer saw that men were already at work, building out of the disordered and scattered stones a new wall and a stone shelter for cattle. The imposition of order and a plan on the heap of rubbish was the work of mind and conscious purpose, and the order could not have been obtained in any other way. By analogy, the Christian would suggest that the order of the Universe can only be the product of a Supreme Mind. From *Rebel Religion* by B. C. Plowright; Round Table Press.

"OUR SHINING ONES"

On a hill outside an old city wall, in a mass of seething, mad, devil-possessioned men, stood a young man and his wife, both in their twenties. Taunted and tortured, they were unmoved, save to pray for their captors. A man broke away from the crowd and begged for the life of the little child of two, offering his life in its stead, and the fiends fell upon him and hacked him to death. A moment more and the two young Christians, filled with radiance and assurance, were brutally beheaded.

A story from the Dark Ages? No, a story of modern martyrs who gave their lives . . . that Christ and his Spirit and power might be made more glorious and real to the Chinese among whom they worked. Just before they were murdered John Stam had hastily written their loved ones: "But as for us, whether by life or death that Christ may be glorified." And now Christ has been

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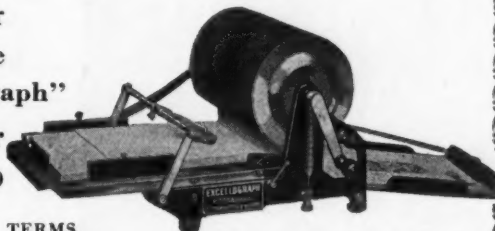
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magnified in their death, for many who saw them die now believe, and others who already were Christian are possessed with a new zeal to carry on the great work of bringing the Kingdom of God to China.

A splendid young man and his wife, full of love and life and eagerness, supposedly with years of happiness and service ahead of them! Called to die for the Christ they loved, they were so filled with His spirit and glory that they have been called by the Chinese "Our Shining Ones."

And we, of whom God asks no such great price in America, dare to fall even to live to the fullest for him. Oh, that we might be as great in living as those young missionaries were in dying!

From *Follow Me*. Issue by Betty Sholl Dallery; The Westminster Press.

SENSITIVENESS TO SPIRITUAL THINGS

In the East there are professional tea-tasters who have developed the sense of taste to such marvelous discrimination that they can grade a dozen varieties of tea for commercial purposes by the simple taste of an infusion of them. The capacity for sight can likewise be sharpened by effort and experience. One afternoon as a group of us were playing shuffleboard on the deck of an east-bound steamer, a sailor stopped to tell us that Ireland was in sight. We strained our eyes in the direction which he pointed out but could see nothing beyond the mist on the horizon as we had observed it for days; but the sensitive, experienced eyes of the sailor had discerned the "loom of the land" hours in advance of our ability to see it. So it is, if we heed the warning of the Master and cultivate our sensitiveness to spiritual things, that we can sense the worth of valor and loyalty, feel the beauty of the finer sentiments and the nobler ideals, thrill with eagerness at

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the contemplation of works of mercy and of love, and grow strong in faith and the knowledge of God. From *A Book of Chapel Talks* by Elbert Russell; Cokesbury Press.

HEROIC INTERPRETATION OF FAITH

A woman said to me that she had lost her faith. No, my dear madam, you never had it. You never did anything but roll around in luxury, wrap yourself in silks and satins, shuffle cards, make cocktails, trifle a little with sex, and live generally a vapid and useless life.

Faith is not a seat by the fire—it is a trumpet call. Faith is not a hot water bag—it is climbing the Matterhorn.

I challenge you this morning, young and old, rich and poor, to a more exacting, a more heroic interpretation of faith. I challenge you to a more exacting, a more heroic interpretation of faith here and now in your business, in your home—on this corner in making this church what it ought to be in your life and the life of this community.

From *The Way, the Truth, and the Life* by Henry M. Edmunds; Cokesbury Press.

THE UNIVERSE CANNOT BE THWARTED

As a tug boat maneuvers an ocean liner into its berth at the dock, so the universe maneuvers the human race into situations that serve its ends. The universe cannot be thwarted or defeated. The children of men may become its willing agents and serve it gladly, but serve it they must. The part of wisdom is for us to co-operate with it, both as individuals and as a race, lest we find ourselves fighting an unavailing fight against the stars. From *The Feast of Quails* by Howard J. Chidley; Fleming H. Revell Company.

INTO THE LIGHT

A friend told us of how he had tried to photograph the Bach window in St. Thomas's Church in Leipzig. When he developed the negative he thought he had failed. There was only a vague whiteness—not a suggestion of the face of Bach. When he made it into a lantern slide with a long exposure more of the detail was disclosed, but when he projected the picture on the screen with a high-power lamp, the face of Bach stood out.

That is what David meant. "And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." That is what the judgment of trust does for us. The God we trust is like a penetrating radiance in the inner life that pushes out into beauty everything in us that is worth while. Righteousness and judgment become luminous. From *A Pillow of Stones* by M. H. Lichliter; Harper & Brothers.

LIFE IS POWER

Perhaps you can remember a good many years ago going for a mountain climb with a good friend. You came to a great stone with a crevice running through it. And in the crevice a little green sprig was coming up. Perhaps you said to your friend: "What a pity that the seed dropped into that crevice with the stone all about it! What chance has the little plant to live?" Twenty years later you happened to have an afternoon of mountain climbing with the same friend over the same trail. You remembered that stone and the twig.

But to your surprise the stone had been pushed back. The crevice had enlarged, and you found a massive tree standing where the tiny twig had been. The life in the tree was more powerful than the dead mass of the stone.

Lynn Harold Hough in *The Great Evangel*; Cokesbury Press.

NO FEAR OF DEATH

Dr. Charles A. Leonard, one of our missionaries to China, tells the story of a Chinese boy's death. The little fellow had been attending a Christian kindergarten and there had learned about Jesus who once had said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." When it was known that the child was sick unto death, the Chinese doctor advised that he be told that soon he would die. The parents dreaded to tell him, for they expected terror of the unknown, but they told him. To their amazement the little one said, "Why, that's all right; I'll just go and live with Jesus." Later these parents sought the missionaries that they might learn for themselves what it was that had given even a little Chinese boy a dazzling hope and had taken away all dread of death. Said they, "We never knew of anything like this"; and they embraced Christianity. From *The Christian Differential* by Talmage C. Johnson; Cokesbury Press.

THINGS UNSHAKEN

Do you remember that story of the old Negro saint? Some years ago, when in a night of terror, due to an unusual number of falling stars, many of the Negroes ran to this old man to ask him what to do. They found him sitting in the door of his cabin looking up at the stars, with a smile on his face. They were in terror, thinking the end of the world was at hand. He quietly pointed up to the sky and said, "Ain't it pretty? See them little stars shooting across the sky? But look at those big ones, they hain't moved an inch." I think we will find that it is the little things of life that are being shaken. From *The Christian Century Pulpit*, sermon by Charles F. Banning; The Christian Century Press.

THE PLACE OF THE MOTHER

A Jewish proverb says, "God could not be everywhere and therefore he made mothers." In a sense God is everywhere, but certainly he has given mothers a wonderful privilege and a noble opportunity. Much of what we call the divine in human life is expressed in the daily round of motherhood.

The place of the mother in the world is hardly measurable; only God knows how great it is. On this Mother's Day let us show in some tangible way our appreciation of those who gave us life and have exemplified for many of us the ideals that make life worth while.


"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
Wondrous Sovereign of the sea,
When Thou say'st to them, 'Be still!'
Jesus, Saviour, pilot me."
From *To-Day*, Issue by Walter R. Cremeans; The Westminster Press.

FAIL NOT

To him that knoweth to do good, and doeth it not, to him it is sin. James 4:17. Let me always remember that it is not the amount of religious knowledge that I have, but the amount which I use, that determines my religious position and character.

—Alexander Maclaren.


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GODLESS HOMES

Sometimes I think that we talk so much about good homes that we overlook the fact that there are bad ones. One of the saddest things which we pastors see is the carelessness on the part of many parents. Do they care whether their children attend Sunday School or not? Frequently not. Do they bring their children to church with them? Too often, not. Do the parents manifest keen interest in the children joining at Easter time? How often we have to work hard to overcome their indifference! I tell you our cities, and also our rural communities, are filled with hard, worldly parents who think about everything except the church. Half the children never go to a church at all. From these godless homes we may expect to reap the whirlwind. From *The Twentieth Century Quarterly*. Article by John R. Ewers; The Christian Century Press.

SOURCES OF FILMS

Church Management readers who are seeking sources of films for motion pictures and still projectors will find their questions answered in this issue. You will note that the Y.M.C.A. Motion Picture Bureau has a rental library for films in both the 16 mm. and 35 mm. sizes. It also has some educational films which are distributed without cost, other than that of transportation. Bell & Howell of Chicago offer a rental library in religious and educational subjects in the 16 mm. size. Ideal Pictures Corporation, of Chicago, also offers films.

The Society for Visual Education offers film rolls in 35 mm. and also film slides for the stereopticon. Make these houses your first choice in sending out inquiries. They will be glad to send you catalogs and lists.

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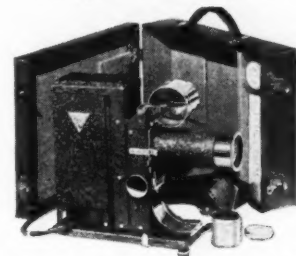
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WASHINGTON CHURCH FEDERATION IS GIVEN A HOME

A 20-room double house at 1749-51 N street has been presented to the Washington Federation of Churches by a donor who prefers to withhold his name, for use as the organization's headquarters, it was announced today.

Work of remodeling the structure, which was accepted by the federation "with deep gratitude" at a recent meeting, will be started soon, the announcement stated.

"The building will not only become a center for the manifold co-operative activities of the federation," it was explained, "but will permit expansion of its work in many ways, especially in the fields of Christian fellowship and social service."

The announcement concluded with this statement:

"The officials and members of the staff express themselves as greatly encouraged by this generous gift, which will enable them to develop a still broader program of useful ministry in our city through the combined efforts of the Protestant churches in the Washington area."

THRIFT

Those who are acquainted with
Human nature are
Right when they
Insist that, to be
Free, is
To save!

—Alan Pressley Wilson

Booklets Received

The Christian Use of Money, by Irwin G. Paulsen. Abingdon Press. 64 pages. 25c.

This is a reprint of Part II of the author's book *It is to Share*. It is really a leader's guide to a project study in Christian stewardship. One helpful feature consists of brief readings from various books on the subject.

The Future Belongs to You, by Roy A. Burkhart. Abingdon Press. 77 pages. 35c.

The author tries to help youth visualize the vocational, social and spiritual opportunities which the future will offer. Splendid for youth and helpful for youth leaders.

What Jesus Means to Me, by Raymond Calkins. Abingdon Press. 53 pages. 35c.

A discussion of the personality and teachings of Jesus. A good book to place in the hands of those who should make a decision regarding their personal relationship to Christ.

Planning to Teach in the One-Room School, by Elva M. Duell. Abingdon Press. 48 pages. 35c.

This booklet contains good helpful material for those who teach in the one-room school. Splendid suggestions for all phases of the work.

Planning Worship in the One-Room Church, by Mary Heald Williamson. Abingdon Press. 46 pages. 35c.

Indoor and outdoor services for the church and church school. Some services are given in detail and there are suggestions for many more. The ideas need not be confined to the one-room church.

Aldersgate and After, by Charles Edwin Schofield. Abingdon Press. 52 pages. 25c.

A plea for straight theological thinking in the modern world. The author seeks to show the intellectual experience of John Wesley in contrast to the emotional.

Timely Thoughts for Church Bulletin Boards, by William P. Rockey. Standard Publishing Company. 63 pages. 25c.

353 suitable slogans for the church bulletin board.

Sermons in Magic, by Charles T. Grant. The Evangel Press. (Portsmouth, Ohio.) 66 pages. 50c.

Clever tricks which the minister can use to interest and instruct children and adults.

The Layman's Evangelistic Spirit and the Layman's Task, by J. Russell Throckmorton. Methodist Book Concern. 64 pages. 25c.

The author believes that evangelism is the task of the local church—not of the specialized evangelist. He discusses methods of organization and work which will bring results.

Building a Young People's Society Program, by Frank D. Getty. Westminster Press. 81 pages. 30c.

A good, brief treatise and the organization and program for the young peoples' society. The author rightly lays emphasis on training leaders both for worship programs and for Christian service.

The Unbeautiful Spear, by Sheldon Christian. Carra-Christian. (Brunswick, Maine.) 24 pages. \$1.00.

A beautifully written and printed poem which shows the world as a suffering one, its sufferings being shared by its God.

• THE EDITORIAL PAGE •

What Would You Do?

Dear Dr. Leach:

I'm stuck. Can't move backward or forward. It may be an old story to you but it's new to me and it's terrific. In 1934 I graduated from the seminary and took my first appointment here in the hills. The following spring I married the girl who was the inspiration of my college days. She came with me to the hills where we now have a little girl of our own. This far the story is beautiful.

But now comes the sad part. I am supposed to get a salary of \$900.00 per year. This together with a house constitutes our income. I must keep a car, if you can call the outfit I drive by such a dignified name. There is not a doctor in the community. We have considerable doctor's bills. These must be paid. Each year finds me farther and farther in debt. I think that my wife is more heroic than most women but I hate to see her so poorly dressed as she must be within our income. I have tried to get another church but that is no avail.

Can you help me? Help me with a contract? Help me with an idea? Or, anyway, help me with a few words of encouragement. God knows I need them.

Dear friend:

I wish I could help you in every way you suggest. I wish I had a church where I could place you. But there are many reasons why I cannot act as a placing bureau. One of the chief is that the placement of its ministers is the responsibility of the denomination—not a preacher's editor.

You are a victim of social maladjustment in your denomination and in the church. I get red headed, as many readers know, every time our denominations pass resolutions dealing with the rights of labor in industry. I would like to take the resolution passers out and show them some of you men who are victims of maladjustment in their own fellowship. I do not think much of the social teachings of denominations which will place their clergymen in the positions such as you find yourself in. This is a generalization which doesn't help you much in your present situation. But at least it will bring us together on common ground.

I think you did right in trying to get another location. You should keep at it by every bit of strategy of which you are capable. Common observation leads us to believe that it is not the fellow who delivers the goods in his parish but the one who hounds the denominational office who gets the promotions. Get hold of the vacancies some way. Use the denominational agencies. Get items of pastoral changes from the denominational papers and from the newspapers. Get the vacancies and keep after them. Sometime you will strike a vacant church at the right time, perhaps?

Then I would start right away to supplement my income in some way. How? I can't tell you but it has been done in many ways. My father was a preacher and he had five children. When I entered college he started out to hang paper to supplement his income. Some of the officers of the church kicked about it. But he told them frankly that if the church could not pay him sufficient salary to keep his family he would supplement the income through honest work. I never told him so but that is one of the things I admire in my Dad.

He put his family first. There is logic in his reasoning.

One of the silliest bits of philosophy I know is that given young preachers that their parishes deserve full time work of them and, then permit these parishes to pay them about a half of what a man must have to live. If the parish or the denomination demands full time let it plan to pay for it. I never could figure why it is more heroic for a preacher's wife and babies to go without the necessities of life than it is for the preacher to get up nerve enough to curb his pride and go out and make a living.

I was started into this writing game by a Methodist Bishop shouting his whole "full time" philosophy. He advised us of the necessity of giving full time to our parish tasks. While he was talking I realized that he did not believe what he said. He was the author of a half dozen books. It takes time to write books. A quarter of his time was spent in keeping speaking engagements which had nothing to do with the administration of his area. I reasoned that if the good bishop, with his multitude of duties, had time to do some of these things that my one hundred parishioners could spare me a little time to write.

Look around. Let people know that you are anxious to supplement your salary. An opportunity will come. When you build up your income you will look more prosperous. Soon your denominational officials will think that a man who is doing all the work you are should be given a larger and better church so that he can concentrate his energies on one task.

And here is one other thing I would do. Remember you are a victim of an ecclesiastical system which is harder to change than the leopard's spots. But voice an opposition to it now and keep it up. The Church can never hold up its face, without shame, until it has met its own problems which concern ministerial placement. Band together with others to seek more uniform salaries for preachers. Every time an ambitious brother gets up to resolute against a steel trust jump up and remind him that there are problems in his own denomination which should come first.

Some day you are going to be better fixed than you are now. You may become one of the clergymen in your church who are "comfortably fixed." I plead with you not to forget the experiences through which you are now passing. You are interested in a social movement—not merely increasing your own income.

Preachers shouldn't do so but they do forget. Once a man has moved from poverty row he seldom looks back except in a spirit of patronage. Do this for your brethren. Keep up this question which you have raised. Refuse to be comfortable so long as your brethren are sent to these poor charges which do not offer a living. "Remember thou wast a bondsman in the land of Egypt."

I still believe in heroism. I believe that a man

has a right to go out and start a church without means to buy a sandwich. I believe in the ability of the right leader, without financial backing, to create a church if there are people about. But I question the morality of any denomination—if it has influence and wealth, with well equipped administrative buildings and well paid leaders, permitting its clergymen to suffer from the physical and spiritual necessities of life.

I would like to have you join with us who intend to keep this issue alive until the churches recognize their own social responsibilities.

—William H. Leach

Social Security for Church Employees

CHURCH MANAGEMENT has pointed out from time to time that while churches have been most active in voicing approval of the Federal Social Security Acts that, to date, churches and charitable organizations have not been included in the provisions of the act. The ticket seller at the movie is protected but the man who works about the church is not.

Now comes the report from the Twentieth Century Fund, Inc., a corporation set up in 1919 to study plans for social security in America. This report includes a brief discussion of the extension of the Federal act to include religious and charitable agencies. The specific recommendation is this:

"The committee recommends, therefore, that immediate attempts be made to devise a procedure through which contributions and pay roll taxes for specific purposes of the Act may be collected from charitable, educational and other organizations now excluded under the Social Security Act and that the scope of the Act be extended to include employees of such organizations."

Certain constitutional questions may be involved. One may question the right of the Federal

government to tax any religious organization for this purpose. But the morality of the recommendation is clear. The church employee in denominational office, local church office or boiler rooms is certainly entitled to his social security protection such as is given those in other walks of life.

Were Those The Good Old Days?

MINISTERS who have felt that the depression years bring trials in church finance almost unendurable will get a kick out of the following item. It is taken from a district superintendent's report from an issue of the conference minutes of Genesee Conference of the Methodist Episcopal Church. The date is 1905. As bad as things did get few churches went as low as this picture. Some principles of Christian stewardship, evidently, had been established.

"I regret to state that on some of our charges to raise all funds, the Ladies' Aid Society is the only agency. Serving suppers at so small a price that I have been constrained to say to the men that they ought to be ashamed to look at the plate. Many of our churches would cease to be were it not for the sacrificing and unremitting labor of these societies. The evil does not end in this unworthy method. There is a loss to the men which, in the case of the present, they do not appreciate. Yet it is certainly manifesting itself—that in this release from responsibility they are losing spiritual fibre. Wanted in all our quarterly conferences to remedy many evils—sanctified business ability."

This is doubly interesting to the editor. He was finishing high school about this time, a son of the parsonage in this particular district of this particular conference. One has a tendency to see the past through rose colored glasses. But here is pretty good evidence of what his father, and other preachers of the time, were up against.

• THEY SAY •

REVIVALISM MUCH ALIVE

Just as I finished reading your article entitled *New Technique For Church Attendance in Church Management* this morning, I had the pleasure of welcoming back to America, Gipsy Smith, who arrived on the Queen Mary.

Shocked at reading your statement that revivalism has lost its appeal, I was nearly carried off my feet by the enthusiasm with which the Gipsy outlined his plans for the coming eight months in America. There is no suggestion of defeatism in the way he describes his welcome last year all across the continent where he preached to large attendances everywhere.

He goes at once to fill an engagement at Wichita Falls, Texas, beginning September 5th. From there he goes to Baltimore, the week of September 20th, where two hundred churches have joined in sending an invitation. While he was talking, a call came over the phone regarding another engagement which he was obliged to decline at this time. Surely Gipsy Smith can testify that revivalism is not dead.

Visitation Evangelism, Loyalty Months,

Pledge Cards, Special Groups are all worth while, but they can never take the place of the great evangelists of the past who have had the courage to deliver their message in no uncertain terms.

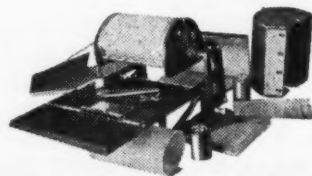
What we need, I think, are more and better revivalists, as well as a new technique, if the Church is to go ahead in the way it was going before the advent of this candidly irreligious era.

William H. Wooster,
New York City.

FROM SECRETARY OF CLEVELAND CHURCH FEDERATION

Let me congratulate you and thank you for your editorial in the September *Church Management* on the churches and steel situation. It seems to me that you struck just the right note in your conclusion that churches are not cowardly but somewhat confused as to "absolutes" when they are close to a tense struggle, such as we have seen recently in Cleveland.

O. M. Walton,
Cleveland, Ohio.



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"LET'S SMITE WAR"

EVERY reader of *Church Management* will want the "Let's Smite War" issue next month. We have brought together in the pages of the November issue of the magazine short stories, brief dramas, prose quotations and verse which show the horror of war.

There is material here for sermons. Also, here are ideas for your organizations which may wish to observe Armistice Day. Order extra copies for your Sunday School, Young People's Society and other groups. Advance orders for this issue taken at 25c.

"LET'S SMITE WAR"

Auditorium Building

CHURCH MANAGEMENT

Cleveland, Ohio

The United States of America is dedicated to the truth that all men are "endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Civil liberties and religious rights that derive from this truth are today being assailed.

We of the Protestant, Catholic and Jewish faiths, for whom civil liberties and religious rights are based upon principles of our religion, reaffirm our loyalty to these fundamentals of just government, and our support of the traditions of American life that have championed and applied them.

Under the American tradition of liberty we are blessed by a land wherein people of different religious convictions and differing cultural traditions may live together in amity and mutual respect.

The nation can rely upon the mobilized spiritual forces of Protestants, Catholics and Jews for their support and defence of this truly American ideal.

National Conference of Jews & Christians